

Occult Egregores

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Abstract

This e-book provides basic information on egregores (also known as egregors) understood as collective entities that feed off emotions and thoughts of members of a group of people and, in their turn, shape members' feelings and thinking. The emphasis is on occult/esoteric/spiritual egregores of groups ranging from small circles (lodges) to esoteric schools to world religions, races, and cultures. Due to the collective nature of human consciousness, there is no way to avoid dealing with egregores. Two crucial issues a spiritual seeker has to resolve is how to become aware of all-pervasive egregores and how to relate to them.

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1. What Is an Egregore?

Groups of people, small or large, tightly knit or loose, are seen everywhere: families, work teams, people regularly riding together on a bus or a subway, people living in a given city or country, clubs, religious congregations, and so on. If group members have a collective sense of unity rooted in mutual emotional support or shared thinking, the group is more than a mechanical sum of individuals: it has an additional component - a collective entity that feeds off emotions and thoughts of members and, in its turn, shapes members' feelings and thinking. With occult applications in mind, we will call such entities *egregores*. Here are some other explanations of egregores: *

An autonomous psychic entity that is composed of and influencing the thoughts of a group of people. (Wiktionary (2021))

Egregore (also spelled egregor; from French *égrégor*, from Ancient Greek *ἐγρήγορος*, *egrēgoros* 'wakeful') is an occult concept representing a distinct non-physical entity that arises from a collective group of people...

More contemporarily, the concept has referred to a psychic manifestation, or thoughtform, occurring when any group shares a common motivation—being made up of, and influencing, the thoughts of the group. The symbiotic relationship between an egregore and its group has been compared to the more recent, non-occult concepts of the corporation (as a juridical person or legal entity) and the meme. (Wikipedia (2022a))

It [egregore] may best be defined as a “collective group mind”, in both its conscious and sub-conscious aspects, which is formed by the united thinking and feeling of a number of like-minded people.

* A list of references cited in this book can be found at the end of the work. In-text citations include author's or other creator's surname followed by date of publication in parentheses (or, in the case of a work by several authors, the first author's name followed by “et al.” and date in parentheses).

From the inner point of view, we may see it as a composite thought-form charged with emotional energy. This energy is evoked from all those who are linked with the thought-form...

Each member of the group pours energy into the collective thought-form but, equally, into each member there also passes the influence of the group as a whole. (Butler (1978))

It is to be noted that the term 'egregore' has other meanings as well (Bernstein (1998); Godwin (2007); Nathan (2001)). We will stick in this work to the definitions of egregore provided by Wiktionary (2021) and Wikipedia (2022a).

A useful one-stop shop for the general reader is Mark Stavish's *Egregores* (2018). He covers in his book a lot of ground:

- examples of egregores from ancient Greece and Rome and Islam;
- egregores in Tibetan Buddhism.
- egregores associated with the Hermetic Order of the Golden Dawn and the Ancient Mystical Order Rosae Crucis (AMORC);
- mind control through the media;
- freeing oneself from the influence of egregores.

However, his book is not quite suitable for a serious student of occultism as it is a rather loose compilation lacking a red thread running through the book and based on a deeper understanding of the subject matter. The first book that covered the subject of egregores in depth and in much technical detail was a Russian volume of lecture notes by Gregory Möbes (1912). I provide large excerpts from Möbes (1912) in Chapter 3 in my translation from the Russian.

It still remains the best source, but there is no need to learn the Russian language in order to read it. The best substitute for Möbes (1912) is Mouni Sadhu's *The Tarot* (1970) which in reality is an edited translation of Möbes (1912) slightly disguised as an original work (Mouni Sadhu, though, acknowledges familiarity with Möbes' lectures and using "material collected many years ago" - apparently he meant Möbes' book). Aside from Mouni Sadhu's book, the 1912 original has been recently published in an English translation as Mebes (2020). This poor translation has apparently been made from a Portuguese translation and should be consulted with care.

Valentin Tomberg's *Meditations on the Tarot* (published as Anonymous (1993)) is an excellent supplement to Möbes' lectures as it is deep and is based on the same (Martinist) tradition of presentation of the Western esoteric wisdom. Tomberg recounts "a group of esotericists [at St. Petersburg in Russia] who composed the flower of the capital's 'intelligentsia'... At the head of the whole school was the professor of special mathematics from Pages College (Pageskiy Korpus) in St. Petersburg, Professor Gregory Ottonovitch Mebes. Now, it was after the Bolshevik revolution (which, it goes without saying, put an end to this group and its work) that

the one who is writing these lines met some members of this dispersed group and became friends with them. The friendship being true, i.e., based on unreserved mutual confidence, they (who belonged to the so-called "Rosicrucian" elite of the group) transmitted all that they knew" to Tomberg.

Another Russian book that deserves serious attention is Daniil Andreev's *The Rose of the World* (original Russian edition is Andreev (1997a); partial English translations, Andreev (1997b) and Andreev (2015)). It provides an amazingly detailed graphic descriptions of worlds both 'above' and 'below' our familiar material world and their inhabitants and objects, including egregores. Some excerpts from *The Rose of the World* are given in Chapter 4.

2. The Structure of Egregores

As has been mentioned earlier, there are different kinds of egregores. We are concerned with egregores having occult or spiritual significance which will be called here occult egregores. Therefore, we are going to omit such common groups as families, street gangs, work teams, Internet forums, commercial organizations, and so forth. For the same reason, we will assume the reality of the invisible worlds, their laws, and their inhabitants – meaning, invisible to most people but visible to some. In other words, we will view egregores as invisible but real entities.

<u>Human being</u>		<u>Egregore</u>	
Spirit	Spirit	Egregore	Spiritual body
Soul	Mind		Mental body
	Psyche		Astral body
Body	Vital body		Vital body
	Physical body	Physical vehicle	Physical vehicle

Figure 1. The structure of a human being and an egregore

In the case of an embodied human being, we can discern three basic constituents: spirit, soul, and body (see Figure 1). Soul may be further subdivided into the mind (the abode of reason and thoughts) and the psyche (the abode of feelings and emotions). Body may be subdivided into the vital body (the seat of invisible life forces) and the physical body that can be seen and touched. For more detail refer to excellent compilations Powell (1925), Powell (1926), and Powell (1927). When a human dies, he (or she) casts off his physical body, vital body and part of the soul and continues his life as a truncated entity consisting of a surviving part of the soul and the entire spirit component.

A complete egregore has a similar structure, but the nomenclature is different. It is common to discern two major parts of any egregore: the visible and invisible ones. Two basic components we see in Figure 1 are the 'top' invisible part which makes an egregore properly and the 'bottom' visible part which boils down to individuals that support the physical manifestation of the egregore and is often called a 'physical vehicle.' The common convention is not to consider the physical vehicle as part of the egregore.

Unlike human beings, egregores may be incomplete. They may lack top components, especially the spiritual body, or the vital body, but the mental body or the astral body or both are absolutely necessary: there is no egregore in the absence of any of these two bodies. In such cases the astral (Sanskrit *kama*) and mental (Sanskrit *manas*) bodies are usually merged and form a composite unit called *kama-manas*.

If an egregore rests on the foundation of a loose group of people, it has a dim, indistinct outline and quickly dissipates if loses support of its members. On the other hand, a powerful egregore may live in the invisible worlds for many centuries after its membership ceases to exist; moreover, it may even gather on the physical plane new members and recreate its physical vehicle.

3. Egregores of Certain Religions and Western Occult Orders

This chapter contains some excerpts from Möbes (1912) in my slightly abridged translation from the Russian. Before reading it, familiarize yourself (if not familiar yet) with the basics of Kabbalah (Wikipedia (2022b)) and the Path of Reintegration according to Martinez de Pasqually (Wikipedia (2021)).

Definition of Egregore

Imagine that an intelligent person capable of concentrating thinks of a substantial idea, wrapping it in a certain shape.

He finds like-minded people, agrees with them regarding the form of the idea, and thus a group of people is brought into existence who think of the same idea in the same form.

These people, so to speak, outline with a pencil the contours of the same figure, thus thickening these contours and making them more prominent. The common idea of these people is clothed in astrosome [astral body] called the *egregore* of the group.

This egregore, like any astrosome, stores, initiates and supports the activity and self-preservation of the group's physical body, i.e., the sum of the physical resources of its members relevant to implementation of the idea. For example, the egregore of a charitable organization will encourage its members to contribute donations and work to help increase the membership, replacing those who left with new ones, and so on. Egregores of groups hostile to each other on the physical plane will fight on the astral plane.

If enemies of the group destroy physical bodies of group members on the physical plane, their astrosomes reinforce the egregore on the astral plane.

Recall in this regard how the persecutions of Christians by Jews and pagans ended with the triumph of the Christian episcopal egreore.

A General Scheme of Emergence and Development of Religious Teachings

Most often, the Teachers who planted Religions had to deal with people most of whom strove to lose even the notion of the Human Brotherhood, i.e., memories of the Sephira *Chocmah*.

Therefore, teachers had to:

1. Remind people of the Brotherhood of Souls.
2. Restore the notion of a dual invo-evolutionary current - Jacob's Great Ladder, along which Angels (*Binah*) descend on the left and Souls rise on the right (*Chocmah*), with Radiant Macroprosopus (sephirah *Kether*) permanently sitting on the Throne at the top.
3. Instill respect for the Teachers as an analogy for remembrance about the Second $\overline{\text{A}}$ of the First Family, mysteriously transmitting Higher Influx in the form of Emanations.
4. Wean people off the proud desire to rebuild the universe to their liking, emphasizing the need for the opposite, i.e., hermetic reworking of *their own* personalities to create at least a distant, faded likeness of an androgynously harmonious Logos.
5. Purify morals in the name of the First $\overline{\text{A}}$ of the First Family, that is make people understand and apply the above-mentioned Commandments of the One Life.
6. Take care of the complete Reintegration of Mankind purified by the True Religion of Humanity, so that it [Mankind] may know the reflection of the Influx of the First $\overline{\text{A}}$, refine its sheath, and, by raising the Sephirot of Consort and Microprosopus, itself recreate the Unity of Adam Protoplast [the Unitary Organism of the Androgynous Complex of human souls] in the Sephirah *Chocmah*.

In order to consistently achieve these goals, the Initiates implemented the Arcanum of Power, connecting into Chains directed by Egregoric Beginnings.

The *mental* nuclei of these Egregores, in essence, have always been based on the principles of the One First Religion, carried out in their entirety or partially.

The *astral* part of the Egregore is generated as a complex of formal elements in which these principles were clothed.

The *material* part of the cult is created as a physical body of the Egregore. Its composition depends on its astrosome, as well as on the nourishing milieu in which the religion is planted. The same Egregore can give rise to different cults in different countries.

Based on these data, you can easily conclude that the planting of a religion can be likened to the formation of a collective *tourbillon* [astral vortex]. The vitality of this *tourbillon* in its dynamic

parts, of course, is symbolized by a series of cycles יהוה. Of these cycles, the most important for us is the first one, starting with a dot over י. At the same time, one should not forget that religion, so to speak, is *embodied* in order to create adepts for itself, and therefore in it, in addition to the elements of the dynamic cycle יהוה, there must be some kind of battering ram ו, one way or another capable of facilitating the penetration of religion into the physical plane - in the sense of attracting adherents and keeping those who are already attracted. This ו is like a *bait* for those who are only ready to merge, but not yet fully merged with the Egregore, and a holding device for the one who would be pentagrammatically inclined to break ties with the Egregore.

[NOTE: יהוה is a formal representation of consecutive stages of any dynamic process. An active (masculine, expansive) element (י Jod) fertilizes a passive (feminine, attractive) element (ה He); from this union, a neutral (androgynous, taking something from above and sending it downstream) element (ו Vau) is born. The fourth character (ה, second He) marks the completion of the process. As soon as this scheme is completed, we obtain the representation of a family, i.e., a complete manifestation cycle. A dot (•) above Jod symbolizes the primordial neutral (androgynous) principle that embraces all the elements of those dynamic processes that it is able to generate.]

In the end it turns out that the first cycle of the religious vortex is defined by the formula יהוה and is characterized as a *materialization* (full or partial) of the One True Teaching for the *spiritualization* (total or partial) of the life in a certain milieu.

The meaning of the terms of the first cycle of a religious vortex is given by the following table, which, if you like, can be called a "plan of religion."

1. • [the dot above י] - motives for the generation of the Egregore (necessarily selfless in the broadest sense of the word).
2. י - the metaphysical content of the Unitary Philosophy, taken in whole or in part.
3. ה - the state of the milieu in which the religion is planted (in other words, local conditions).
4. ו – that which attracts and holds adherents in the Egregore.
5. ו - the cult itself, as the son of Esoteric Unitarianism and the mother environment it fertilizes.
6. ה - the final link of the first cycle, uniting him into a certain family and determining the impact of the whole Chains of adepts on the outer world. This link can be called "the politics of religion".

What elements are needed for the formation of a tenacious Egregoric chain?

1. • - the actual construction of Egregoric ideas and forms.
2. ' - the person of the Teacher who possesses sufficient mystical and astral power and an ability to adapt to the environment.
3. ¶ - readiness of the environment.
4. W - a stock of factual data or attractive astral cliches, providing proselytism and guaranteeing from schisms and apostasy.
5. 1 - a good cadre of students grouped around Teachers.
6. ¶ - a good cadre of followers.

An Egregore, in addition to the energy of pentagrammatic entities of the evolutionary type (living people, elementaries [partially disembodied human beings], etc.), includes the energy of elementals [low-level spirits managing physical, chemical, physiological, etc. processes], Spiritus Directores [similar entities operating on the astral plane], and even Angels (after all, one should not forget that an Egregore, first of all, by an involutive current, brings the teaching to the Earth, and then carries out the evolution of its adherents). This is why they say colloquially that a magic chain is woven from the living and deceased humans and elementals of various types.

Hermes Trismegistus (Egypt)

The names of Hermes, Thoth, and Enoch personify the harmonious, synthetic three-plane system of metaphysics worked out by the Egyptian adepts in the depths of the Sanctuaries of the Temples of Memphis and Thebes.

This system served as an element ' of the religion, whose Egregore managed to maintain its manifestations on the physical plane for about thirty centuries in a row.

The milieu he had to fertilize, in other words - the first ¶ of the scheme of the religion - consisted of cowardly slaves, inhabiting the Nile Valley, and interested mainly in the question of the harvest, on which the whole system of their lives depended.

Quite naturally, such a composition of believers forced the priests to support the prestige of the religion by displaying their realization power [the power to make desired things happen] in the form of what the profanes call "miracles." Less developed types considered these miracles as a true of the friendship of the priests with the Deity, whereas more intelligent and thoughtful believers, as a proof of understanding the laws of Nature by the School and their ability to apply them. In any case, everyone understood the necessity to adhere to the Egregore and be obedient to priests who in one way or another controlled the well-being of the race. The miracles of the priests, in all likelihood, included, firstly, showing tricks based on knowledge of physics,

chemistry, personal and ceremonial magic, psychurgy, etc.; secondly - manipulations of atmospheric electricity, from simple demonstrations of specific effects up to controlling its general distribution over a very large area. There is little doubt that in the field of electrostatics the ancient Initiates stood far above modern experts. Much historical evidence suggests that the knowledge of the priests in this area made it possible for them to actively intervene in meteorological phenomena. And what could be more important than this for the agricultural people?

So, it is clear that the \mathfrak{W} of the religion consisted precisely in these miracles.

1 of the egregoric scheme, i.e., the *cult* itself varied by era and localities, but in general came down to showing individual facets of the doctrine and concealment of its general picture. Not only the people were limited in the right to possess the meaning of this or that myth, but also Initiates of various degrees received strictly prescribed portions of revelation and were severely constrained in the interpretation of the latter.

During the distant prehistoric periods of the life of Egypt, there was a clearer formulation of the unitary theory employing the cult of the god "Ptah" and by the memory of King Menes, who was reborn as *Osiris-Hammon*. Then Memphis was the center of the Initiation. But we know little about those times. For us, more typical and more visual is the era of the establishment of the Mysteries of Isis (2703 BC) with the center transferred to Thebes.

So we have Isis instead of Osiris, the feminine pole instead of the masculine one - or, more precisely, instead of the Great Androgynate (Ptah). This fact alone already indicates a fear of the invasion by nearby cults, chiefly the grossly sensual cult of Astarte. Exoterically, the cult of Isis had to resemble other female cults and thereby prevent the people against their adoption. On the other hand, the mythological part of the cult of Isis carefully and skillfully symbolized and interpreted the ternary of Unitarianism in the form of a *descending* triangle.

Osiris is killed by the evil genius (Typhon-Set) and cut into twelve pieces scattered in the four cardinal directions (the birth of a duodenary from a quaternary, since the Sun, because of our sins, our immersion into matter, cannot paternally take us into its bosom; it can only pour out from afar its fluids upon us in stages of the twelve zodiac signs). Faithful Isis tries to collect the remains of her husband for restoration of their unitarity; but she can only create an *astral* cliché of this unitarity - a plan for a possible reintegration into the Solar Center; it is not her who will have to *carry out* this plan, but her son Horus, this 1 [fruit, outcome] of the matrimony of Osiris and Isis. The old order of things cannot be recovered. Its idea is to be embodied into the form of a new life and reworked in an evolutionary sense. *Horus*, wiping his mother's tears, says to her: "Father Osiris is the Sun of the dead, I am already the Rising new Sun."

You will easily interpret this parable hermetically. Influx (*Osiris*), which reached the Perfect Protoplast without hindrance, was degenerated during its fall into the illusory vague interests of

the material plane (12). Intuition (*Isis*) prompts us to collect the scattered, lost pieces of Osiris; they are to be collected in the four cardinal directions, the four hermetic virtues - *oser, se taire, savoir, voiloir* [to dare, to be silent, to know, to will]; but we will collect them only astrally. In order to establish a real evolution on Earth, we will have to embody the collected remains in the *Horus* of the Masonic chain, which will lead Humanity along the path of Reintegration.

Isis was not given in the open form that I am presenting. No, in front of her there was a veil impenetrable for a profane, hiding her evolutionary significance from any evil person. At first sight, Isis-Moon seemed to be an ordinary mother-patroness, a grossly materialized sublunar one, and only those who passed the tests could use the beneficent revelations of her Mysteries.

Without dwelling on the external symbolism of the cult, which is well known to you, I turn to the second 7 of the system, i.e., to the politics of the religion. This politics boiled down to substantiating a strictly theocratical regime, which subsequently brought the priests to the point of exploiting the people in favor of a small circle of Initiates. The discipline that guaranteed the stability of this regime was so categorical and merciless in its demands that in the depths of the Egyptian temples there were indignations not only of neophytes, but even representatives of the average degrees of Initiation. Stubborn natures fell victim to their obstinacy, their liberalism. The more flexible types humbled themselves, submitted to force, and then, in their old age, in the rank of adepts of the highest degrees, they themselves unquestionably supported the theocratic regime and smashed its opponents.

The strengths of the Thoth-Hermes Eggregore were the elements 1 and 2. The powerful synthesis of Unitarianism, the system of the highest Initiatory Degrees, struck and attracted with its harmony, reinforcing the core of the adherents. Careful concealment of certain secrets of the teaching from the younger members excluded the possibility of abusing consciousness or realization power.

The weak sides of the Egyptian theocratic system were: 1) some duality in the management of temples: the High Priest had an *Administrative* power, while the Great Hierophant – a *Mystical* power; skillful balancing of these polarities provided equilibrium; but as soon as one of these poles took over, the mechanism began to act incorrectly, with strong friction, with a useless expenditure of energy; 2) the absence of an element of self-sacrifice among the members of the Initiatory Brotherhood, created by the desire instilled in them to vampirization of the profanes and to realization power promising earthly benefits.

These negative aspects, together with a change in the composition of the first 7 that resulted in the awakening of needs among the masses of the people higher than the desire to provide themselves with physical food, led to the demise of the Eggregore.

To be fair to the Egyptian School, it persevered in its aspirations to support the Eggregore; the Egyptian theocracy has managed to artificially maintain its existence under most unfavorable

circumstances and, while dying, has taken the trouble to salvage its element '. It has passed on to the posterity what we call the Tarot, or the Enoch's Book of Genesis, or the Holy Book. Let us be grateful to it for that.

Moses

(Actually *Hosarsiph*, the son of the sister of Ramses II. The initiatory pseudonym "Moses" means "taken from the water", which is symbolically equivalent to "the one who received astral baptism". The emergence of the Teaching of Moses is attributed to approximately 1560 BC).

Raised at the Egyptian Court, Moses, of course, had the opportunity to be initiated into the Mysteries of Isis. However, an exceptional circumstance in his life, namely, a murder in the heat of the moment, placed him in a position that was truly tragic for an initiate. He faced a choice between the death penalty, suicide or withdrawal to the desert to the only surviving repository of the Initiation of the Black Race - the Temple of Amon-Ra. The high priest of this temple, *Jethar*, was notorious for cruelty of the tests to which he subjected the aspirants to Initiation. Simply put, it was known in Egypt that no one passed these tests; and since those who could not stand them were killed, the withdrawal to Jethar was tantamount to suicide. But here Moses was lucky. He had a prophetic dream that opened up to him the prospect of a victorious exodus from Egypt as the leader of an entire people, which he was supposed to make the guardian of the Tradition. This, of course, prompted him to choose the third of the three evils, as it left at least a slight chance to stay alive to fulfill the cliché of the prophetic dream.

So here is Moses at Jethar's temple. There he fell in love with the daughter of the formidable master of the Sanctuary - the young *Sephorah*. She set out to have him as a husband and saved him from the most dangerous of the trials - choosing one of two goblets of wine identical in appearance. Hiding behind a curtain, she managed to point out to the neophyte the goblet in which the wine was not poisoned. Thus saved, Moses has successfully passed the rest of the tests and, upon successful completion of the school of the Initiatory Degrees of the Black Race, married Sephorah and became her father's coworker. Having legitimately returned to Egypt, he felt in himself a sufficient supply of knowledge, astral and mystical power, and self-confidence to fulfill the mission once proclaimed to him in a dream.

Around 1560 BC, he employs all of his theurgical and magical resources to influence the pharaoh and the Egyptian priests, on the one hand, and to unite the Jews on the basis of trust, on the other hand.

The application of our scheme to the Egregore of Moses gives the following chart.

The dot above Jod is the idea of transferring the synthesis of two Traditions (Egyptian and Black Race) in their metaphysical part.

’ *Jod* - the true Religion of Unitarianism, revealed boldly in the full scope of the metaphysics of the Teachings of Hermes Trismegistus. I mean by this that Moses, through his Initiatory Books and oral Kabbalistic commentaries, opened to the Priests and other Levites the full possibility of a wide Initiation in the above-mentioned area. Moreover, he was not afraid to proclaim Monotheism even to the profanes; everything he said to the people was truthful and candid. Not everything was revealed to everyone from the Dogma of the Teaching about יהוה אלהים [Jod-He-Vau-He Elochim], though, but what was revealed was absolutely true. I repeat that this remark applies only to the *metaphysics* of Egyptian Hermeticism: the *magical* realization secrets, of course, were masked by the wide use of symbolism, and sometimes perhaps they were hidden. It was important for Moses to guarantee the transmission of the Tradition in the most undistorted form.

The first He is an Egregore, i.e., the milieu in which Moses had to plant his Teaching. It turned out to be a people with a typical inclination towards a materialistic worldview, exploitation of both the near and the far-away ones, towards some cowardice, as a direct consequence of this materialism and, in addition to all of this, even with extreme volatility of moods, depending on successes and failures on the physical plane.

The element Shin of the Egregore, accordingly, was the wide use of all kinds of realization effects of Theurgical and magical origin, which made up the fame of Moses. Due to the need for these effects, many elementals and elementaries of various subplanes entered the egregoric chain. These components greatly complicated the management of the chain, but guaranteed the impression of fear and respect for the power of the Egregore, on the one hand, and gratitude and hope for egregoric power, on the other. Not only the Teacher mastered the technical methods of controlling the elements and the astral population, but also his closest associates were initiated into the secrets of the Kabirs. I recommend that you read Stadelmann's article *Die Elektrotechnik in der Bibel* [*Elektrotechnischer Anzeiger*, Berlin, Jahr. 26, p. 656-657 (1909)], which aims to justify this evaluation, at least in relation to the Kabir of electricity.

The element Vau of the Egregoric scheme is naturally the Cult of the One God, with the morality of honoring the Principle of One Life that follows from the Cult by logical necessity (this is best seen from the text of the Ten Commandments).

Of course, the properties of the milieu - the typical features of the Jewish people - necessitated the predominance of the principle of Strictness (*Geburah*) in the formulation of ethical theses. It was too early for a people like the Jews of Moses to talk about the Kingdom of Universal Love, the triumph of Mercy, gentleness, and so on. It was important to draw a framework limiting, for the sake of common good, the freedom of manifestation of the pentagrammatic wills of individuals and groups; and restrictive activity in this direction, as you know, is the destiny of the left Sephirot. The lives of the adherents of the Moses' Teaching flowed within that framework for the most part.

The second He of the Egregore was the policy of isolation of the race for the sake of carrying and transmitting the Tradition. This policy of isolation was sometimes carried out by the leaders of the people even at the cost of the interests of the latter. It must be remembered that Moses' motto was the preservation of the *Tradition*, and not the preservation of integrity and immunity of the *tribe*; the second was subordinated to the first.

I will say a few more words about the fate of the Moses' Pentateuch as the basis of his Teachings. It is not my intention here to present all the phases of the history of this great monument: this exposition belongs in the first part of the Rosicrucian Initiatory Cycle. Here I present only a brief encyclopedia of the Western Tradition, and therefore it is permissible for me to skip many centuries and reveal to you the panorama of the phase in which the nascent Christianity found itself.

In the first century BC, the Moses' Pentateuch, and partly the rest of the books of the Old Testament, were not accessible even to the Levites, due to the loss by the latter of the Elements of oral Initiation. This era features the very question of Bible interpretation, which gave rise to two warring camps. Many Jews have long stood for a literal understanding of the text; their opinions were best represented by the sect of the Sadducees. The opposite pole was well represented by the so-called Pharisees. The Pharisees stood exclusively for an allegorical interpretation of the Law and, in their attempts at such an interpretation, reached the level of arbitrariness limited only by personal imagination of the interpreters.

These two opposite currents have long been harmoniously neutralized by the existence of the sect of Essenes, who recognized the literal meaning of the Bible as a veil covering from the eyes of the profane the true esoteric meaning of the Scripture, accessible only to persons Initiated into the arcana of the Tarot, i.e., into that very Initiatory language which Moses carried from the Egyptian Sanctuaries to his School. Allegorical interpretations were recognized by the Essenes as a natural transition from the literal meaning to the initiatory-hieroglyphic one. You can see that the Essenes, by neutralizing some biner, thereby approached the true Initiation. But I will say more - they were initiates in the full sense of the word, and not only guessed the true meaning of the Bible, but also owned its interpretation in the symbolism of the Tarot.

When Demetrius of Phalerum, at the request of Ptolemy, was directing translation of the Bible into Greek, he turned precisely to the Essenes as experts in the Law. They did not reveal the Initiatory Secrets, but very skillfully conveyed the literal meaning, preserving its role as a veil for the esoteric content.

I repeat that the Apostles of Christianity found the three currents I have listed and, of course, had to reckon with their influences in one or another sphere.

Templars

The point above the *Jod* element of the scheme of the Templar Eggregore was the *ideal* of a perfect world *state*, balanced in all planes, establishing everywhere *the penetration of the dense by the subtle*. In this state, the highest Influx had to come from the field of the Mystical Power, reviving the Astral Power, enlightening and directing the Realization Power, and creating with the help of the latter prosperity, happiness, the possibility of evolutionary work, and salvation for all strata of society, regardless of the nationality of individuals, but with strict consideration of the customary law of each locality and the needs of individual nationalities. This included everything: the dreams of eradicating the abuses generated by the politics of the Papal Throne, rectification of the mores of the higher and lower castes, strengthening the industries and trade of the whole world, and the elimination of unnecessary waste of energy in those kinds of struggle between nationalities, castes or separate individuals, which can be considered arising only out of ignorance or mutual misunderstanding of the contending parties. In a word, these were dreams of the Kingdom of God on Earth; the dreams of conscious minds, souls tempered in the chivalry and hoping to find good anchorages in their healthy bodies and wealth realized by honest labor.

The Jod element of the Templar Teaching was the Science of Hermes Trismegistus, dissolved in a healthy stream of Gnostic interpretations.

The first He of the Templars, as I have already said, was the milieu of the Crusaders who delivered to the adepts of the new Eggregore their most capable, strongest, purest and inspired elements.

The Shin element of the new current was the beauty, the attractiveness of the Power and Might of the future adepts in all planes, and the attractive prospect of applying this power to the realization of what each individual member of the Chain cherished in thoughts in a general or private way.

The Vau element of the Templars was what is now called *the cult of Baphomet*. The word *Baphomet*, read Kabbalistically from right to left, is the result of a peculiar application of the *Notarikon* to the phrase *templi omnium hominum pacis abbas*, which in translation means: "the abbot (or father) of the temple of the world (for) all people." By this term, the Templars meant the Universal Instrument for the realization of their aspirations. The *astral vortices (tourbillons)* of the volitional impulses of the Chain turned out to be such a Universal Instrument, and this is why a symbolic statue of Baphomet played such an important role in the secret ceremonies of the Templars, being the pentacle of the Astral Vortex *Nahash*.

The second He of the Templars was politics of a theocratic nature, with the traditional application of the hierarchical law and the principle of complete centralization. Commanderies were grouped into Priories; the latter formed the Grand Priories; groups of Grand Priories united in the so-called *Tongues* (nationalities speaking the same language), and above all

Tongues there stood a Grand Master, guided in the exercise of his pentagrammatic power only by the general motto of the Templars: "Mercy and Knowledge".

These are the foundations on which the order was formed in 1118.

I have already mentioned its destruction by the Papal Bull of 1312 and the tragic death of the Grand Master Molay and his closest associates (October 13, 1307) that preceded this destruction.

You know well from history that the powerful elements ♁ and ♀ of the Templar Egregore, along with its attractive ♀, led the Order to flourish in all planes and that, when it was necessary to destroy the Order, its enemies, led by awe of the magical power of the Chain and envy of its material wealth (the vast territory of the templars' estates), chose slander as a weapon, attacked the ♀ of the Egregore, accused the knights of practicing black magic, tried to convict them of organizing orgies that allegedly accompanied the Baphomet ceremonies, and with the help of a whole network of intrigues achieved their goal in the physical plane.

But where did the remnants of the Knights Templar go? Who dared to shelter them, to fraternize with them?

To answer this question, I will have to remind you that, in parallel with the emergence of Templarism in Europe, two other currents were taking shape and strengthening: one of them, the Hermetic one, strove for the realization of the Great Work; the other - Gothic construction, or Freemasonry, pursued a cult of labor and the preservation of traditional symbolism in architecture. These two currents, naturally approaching, gave rise to partnerships made up of both elements - workers of the mental plane and workers of the physical one; the connecting link, of course, was the astral plane - the world of traditional Initiatory symbols, enlivened by the work of the Hermetists and coagulated into tangible form by the work of the Masons.

It was these Free Masons, officially recognized by Rome in 1277, who, after the downfall of the Order of the Templars, decided to recognize as brothers the fleeing knights, who thus found themselves in the role of *Macons acceptes*.

I talked about knights. But you may ask me where the Astrosome of the chain went and what its powerful Egregore did.

The properties of powerful egregores make it possible for them to self-purify and improve themselves on the astral plane at a time when they have almost no bearing points in the physical plane. It can be said that the sheaths of these egregores, accrued by mistakes of their adherents on the physical plane, dissolve or thin out, allowing the light from the core to come out with greater intensity. This possibility of self-improvement belongs, in accordance with our scheme,

only to Egregores with a very prominent upper point and a clearly defined closed system of powerful ' (Jod).

The egregore of the Templars was clearing in the astral plane for a little more than seventy or eighty years and then gave rise to a collectivity on Earth to which we will give the tentative name "Rosicrucianism of the primary type."

I am not forcing you to believe in the existence of a Brotherhood allegedly founded by Christian Rosenkreuz (1378-1484) and composed of a small number of virgin mystics; I just want to defend the thesis of the fact of a distinctive formation in the astral plane of the formal side of those ideals and those ways of perfection which the famous *Fama Fraternitatis Rosae + Crucis* treats.

Since these ideals are registered in the form of a specific code, I have the right to state the very fact of the awakening of the Eggregore in an era that significantly preceded the registration itself.

But in what form should the Eggregore of primary Rosicrucianism appear to us according to the above-mentioned work, as well as according to *Confessio Fidei R + C*? - It is clear that this powerful Eggregore attracted the fluids of three wide and rich streams of Truth: *Gnosticism*, *Kabbalah*, and *Hermeticism* of the Alchemical School.

The high point of the transformation of the Templars' Eggregore was the ideal of the Theurgical Making of the Kingdom of *Elias Artista*, together with a firm belief in the coming of such a Kingdom in the future. But who is this *Elias Artista*? What does Elias have to do with it, and what does Art have to do with it?

- Elias and Enoch, according to the Bible, are symbols of something that is *taken alive to the heaven*. But only what we call the *Absolute Truth* flows naturally in the Empyrea of metaphysics. The Minor Arcana of Enoch's Genesis are included in the category of such streams. Elias is, as it were, concretized, densified image of Enoch. Elias is closer to us: that is why *Elias*, not *Enoch*.

But what kind of Elias is that; in what ways will he lead us to the minor arcana, to the Rosicrucian Reintegration? Is it really the way of the blessed, the way of artless hearts, the way of the unenlightened, but infinitely simple believers, holy fools "for Christ's sake"?

- No, our Eggregore was not engaged with this happy, but rarely encountered category of people. It had in view salvation of those who have had time to taste Science and who cannot refuse the lofty pleasures bestowed by it. The Rosicrucian *Elias* leads his adepts to the minor arcana by painstaking, *skillful* analysis of the major ones; he *contrives*, he *combines*; he deserves the title of *Artist*.

The powerful ♁, with which he fertilizes his adherents, is represented by the immortal symbol of the Rose-Cross. In whatever frame you put this symbol, whatever overtones give to its main melody, it was, is and will be the same in its central meaning. Cross, the symbol of a path of selflessness, limitless altruism, unlimited obedience to the Laws of the Highest, represents one of its poles. The Rose of Hermes, a seductively fragrant symbol of Science, proud of its three-plane completeness, wraps around the Cross. Those who have become acquainted with it can wear the Cross but are unable to tear the Rose from it. Let its thorns prick scientists, they will not stop enjoying its fragrance. The rose is the second pole of the biner.

The task of the Rosicrucian is to neutralize this biner. The Rosicrucian Adept must by his own personality neutralize Self-Sacrifice and Science; combine them in oneself, make them serve one ideal, become like the *third* symbol placed in the pentacle under consideration at the foot of the Cross + Rose. There sits a *Pelican* with its wings spread wide, feeding its own flesh and blood to its young in an elan of parental *Self-Sacrifice*, but... the Pelican's young are of *various colors*. There are *three* of them in the original scheme of the pentacle; in the later scheme, *seven*. They stand for three Primary Causes or seven Secondary Causes; in the latter case, planetary colors are assigned to them. The maternal elan is balanced by the *Science of colors*: the mother knows to treat different chicks differently, she has tasted the science and now she *applies* it.

Such are ♁ meditations of a true Rosicrucian.

The first ♂ (*He*) of this Rosicrucianism, of course, was the milieu of a very few select characters inclined to combine mysticism with subtle intellectual aspirations.

The element ♀ (*Shin*) of the primary Rosicrucianism should be a certain self-adoration which naturally flowed from the habit of regarding oneself as a "chosen vessel". There were so few adherents of the Teaching and candidates for adeptship that the above-mentioned element was natural. Its support was facilitated by the strict rules of life dictated by Rosicrucian morality.

The place of the *cult* ♀ (*Vau*) was taken by the meditation on symbols, especially the Great Pentacle of the Cross + Rose, and, in part, mystical ceremonies in the regular general meetings of the Rosicrucians.

The second ♂ (*He*) of the School was the policy of secrecy of the personalities of the Rosicrucians themselves, in an effort to anonymously realize everything that the conscience of the adherents considered to be conducive to the progress of Humanity, both in the ethical and in the intellectual spheres. In this second ♂ we see the sheaths of Templarism which did not have time to dissolve in the pure astral. The hatred towards the Roman Church is clearly visible, reaching the level of the formal generation of elements of Protestantism (in the *Fata Fraternitatis* and in the *Confessio* the Pope is equated with the Antichrist; only *two* Sacraments

are recognized, etc.). Of course, the intense dislike for Rome should be recognized as a display of astral revenge on Clement V.

The primary Rosicrucianism could not (or could not hope to) count many adepts in its ranks: too many opposing traits had to be combined in oneself in order to move towards its ideals without breaking away from the form it had worked out. It (in the XVI century) smoothly generates the current that we allow ourselves to call the *Secondary Rosicrucianism*. If the former is called "Rosicrucianism for a select few," then the latter deserves the name "Rosicrucianism for all the conscious people"; the former tyrannically imposed on its adherents certain forms of paths of self-improvement, whereas the latter was distinguished by extreme tolerance in all areas accessible to the mind and heart.

*The top dot above ' and the element ' itself remained the same. The first 7 has noticeably changed. The milieu fertilized by Rosicrucian ideas in the XVI, XVII, and partly XVIII centuries was an assembly of *encyclopedists* in the broadest and best sense of the word. All that was required was versatility in intellectual aspirations, the ability to scientific speculation, breadth of views, and devotion to the ideal of the good. Highly mystical natures, inveterate pantheists, and people of practical aspirations – all of them fitted in. But I repeat, only people of outstanding intelligence and erudition were taken, possessing personal will and definitive views on the future Humanity.[†]*

The element 1 was the ritual of Initiation into the Rosicrucianism degrees, defined in general terms, but differing in different schools, and the ritual formalities of the general meetings of members of the Chain in one or another branch of the Egregore. If you like, here you can also include the methods of astral reworking and training of the personality, which have been borrowed for the most part from various eastern schools and added to the main procedure of meditation.

The second 7 of the System under study was a special policy of influencing society, at first of a purely ethical nature, and later of a strongly realizational nature. Departments and sub-departments of the Secondary Rosicrucianism had different political slogans in different eras. These mottos concerned the next most important political or religious reform. But the Templar's Egregore, the bearer of the didactic cliché of the downfall of the chain of Jacques de Molay in the physical plane, resonated to *caution* every time Rosicrucianism was about to take this or that decisive step, and instilled in its adherents the schemes of the surest and safest way of influencing society. The outcome of one of these resonations was the foundation of the so-called "Masonic Order".

[†] I will not share with readers the composition of the *Shin* element of the Secondary Rosicrucianism, because I do not have the Teacher's permission to do so. - *Course compiler*.

The subtle astral of Rosicrucianism, very suitable for teaching, could get confused in solving practical problems, could show a lack of tact in the field of juggling worldly conditions, and could essentially suffer from a direct collision with the minutiae of everyday life. And so, a body sheath is created, the soul of which will be Rosicrucian, but which is tempered in everyday affairs and is not afraid of menial work. This sheath is *Masonry* - I mean the *orthodox Masonry* of the Scottish rite with an *ethico-hermetic* interpretation of the Traditional Symbolism. It will preserve the symbols themselves, maintain in its midst and in the public respect for the symbols themselves and their interpreters - the Rosicrucians, and, based on this respect, inspire all and everyone that a good example of the relative purity of Masonic morals has as its starting point the very content of the Initiatory Teachings.

Freemasons will put into practice the mottos of the Rosicrucians corresponding to the era and shield the latter with their personas from misfortunes, hardships and ill will that may follow in the physical plane.

The founders of Masonry, among whom the most prominent place is occupied by *Elias Ashmole* (1617-1692), skillfully make a copy of the system of degrees of Freemasonry and put it at the foundation of the first three (the so-called symbolic) degrees of Masonic Initiation. This adaptation begins in 1646, and in 1717 we are already dealing with the well-organized system of the Scottish Masonic Capituls. Masonry becomes a necessity for Rosicrucian Illuminism, and the very policy of its second 7 is given the name masonic, which is used to this day. Effects of achieving the realization of political mottos of Illuminism are called "*masonic coups de canon*." By the way, the religious reform of Luther and Calvin and the political reform of the liberation of the United States of America from British domination (marquis de La Fayette and his masonic officers) are considered to be such *coups de canon*. Masons are all the more needed by Rosicrucians of all types, since the latter often look among them for persons worthy of Initiation into Christian Illuminism.[‡]

But every medal has its reverse side. As long as Masonry was organizationally obedient to Rosicrucianism and recognized its hierarchical descent from Rosicrucianism, everything went well and the Masons fulfilled their purpose. But when certain branches of Masonry (unfortunately, very strong ones) began to emphasize the elective-representative principle in governance to the detriment of the traditional hierarchical principle, Masonic realizations began to lose their *evolutionary* character to almost *revolutionary* one. The turning point in this development was the Masonic revolution of *Lacorne* and his adherents (in 1773) which separated from orthodox Masonry an association known to us under the name *Grand Orient de France*.

* I will not give here a full analysis of the mottos of the 33 degrees of Scottish Masonry, made by the Master in a lecture, for it would be lost in writing. As for the history of the emergence of the degrees themselves, the reader will find them in the book of Papus in the Russian translation of Voitsekhovsky. - *Course compiler*.

We are not dealing here with the history of Masonry, and therefore in our cursory survey we will skip to the end of the XVIII century in order to analyze one of the still living currents of the Christian Illuminism.

Around 1760, the famous *Martinez de Pasqualis* (or *Pasqually*) founds the Brotherhood of the "chosen priests" (*Elus Cohens*) having a nine-degree Hierarchy; the senior three degrees are Rosicrucian. Martinez's school is magico-theurgical, with a strong predominance of purely magical techniques. Beloved disciples of Martinez make changes after his death in the nature of the work of his chain. Willarmooz brings in a Masonic flavor; the notable author *Claude de Saint-Martin* reworks the school in a mystico-theurgical way, preferring, in contrast to Willarmooz, Free Initiation to the organization of Masonic lodges. The influence of *de Saint-Martin* takes over and gives rise to a movement called "Martinism". The egregore of the original Martinism, which had its own Masonry and was firmly established in all the European countries, is composed approximately according to the following scheme:

The top point over Jod is reconciliation with oneself in the ethical area.

Jod is the spiritualistic philosophy of *de Saint Martin's* writings, which varied somewhat at different periods of his life.

The first He is a milieu of very pure and selfless people, more or less mystically minded and prone to all kinds of philanthropic activities.

The Shin element was not actually present, probably due to the nature of the first *He*. Pure idealists need no bait if they are led to an inner reconciliation with their conscience.

The Vau element was reduced to a very simple ritual of prayer + Initiation ceremony, which was extremely simple. Among the Martinist masons, ritual was of great importance and sometimes even pompous; but I am here speaking about Martinism in itself, regardless of its Masonic appendages. Everything in Martinism was aimed at meditation, at the creation of *homme de desir*, and not at the magical setting, as was the case of "Willarmoozism".

The second *He* of Old Martinism was philanthropic impulses of its members, sincere help to the poor and the despondent, lack of desire to prevaricate when confronted with external influences, and kind of persistent modesty that strongly appealed to all sections of contemporary society.

Martinist Initiation in the period of the First Empire and subsequent eras up to the 1880s was transmitted as a very thin stream, but, on the other hand, it had very respectable people in its ranks (*Chaptal, Delaage, Constant* [Eliphas Levi]). In the 1880s, the well-known *Stanislas de Guaita* initiated attempts to renew the esoteric current and creates the so-called "Kabbalistic Order of the Cross + Rose" (*Ordre Kabbalistique de la Rose + Croix*) according to the following scheme:

Dot over ʾ - reconciliation of official Academic Science with the Complex of esoteric teachings available to our time, for the purpose of fruitful joint work of representatives of both currents.

ʾ is a synthesis of all the Traditions available to our research + a set of experimental methods that have arisen in recent times and greatly facilitate many ways of research.

Unfortunately, *the first He* of Guaita's school turned out to be again a milieu of encyclopedists, but encyclopedists-losers. In our epoch, capable people advance rapidly in their specialty and often do not have time to diversify; people who are disillusioned with their special career sometimes are pushed into encyclopedism by this very disillusionment, which allows them to spread a little in their studies and, to a superficial observer, they seem to be multifaceted intellectuals reminiscent of the former Rosicrucians.

The ʷ element of the new egregore was the prospect of equality with the recognized luminaries of academic science by virtue of their Rosicrucian privileges, which was tempting to the losers.

The element ʾ turned out to be the work of reprinting, translating and commenting on classical works on the occult, which by that time had become bibliographic rarities, almost unaffordable even to a wealthy layman. In this respect, the Rosicrucians of Paris were of great help to lovers of the occult and deserve the greatest gratitude from all who honor the great monuments of the Traditions.

The most unsuccessful element of the system was *the second ʾ*, which amounted to an opportunistic policy of flirting with the academic community in order to establish closer rapprochement as soon as possible. The presentation of traditional theses was adorned by decorations to the tune of the latest scientific works and did not benefit from this. The very chasing by some Rosicrucians of the approval of representatives of official science, of course, did not enhance their dignity. The attempts of a part of the school to soften the theses of Rosicrucianism out of fear of excessive quarreling with the Roman Church led to a split in the school itself (the falling away of *Peladan*). In general, already at the time of Guaita it turned out that things were not going well. Then they tried to get closer to Masonry, which distorted the goals of the School and completed its decline. It still exists today but is far from flourishing.

In parallel with the formation of the Kabbalistic Order of the Cross + Rose, Guaita made an attempt to revive on a large scale the initiatory current, which we considered under the name of Martinism. Guaita's *neo-Martinism* is far from being identical to the aforementioned trend, but he borrowed from it a ritual side of initiation in S.: I.: and based its symbolism on the development of the said ritual. The ideals of *Claude de St. Martin* and the very process of generating the so-called *Hommes de desir* could not satisfy the energetic Guaita, who was too

prone to realizations to admit the idea of anyone voluntarily stopping on the cycle of magnetization of the milieu. In the writings of Stanislav Guaita, one often even sees an ironic attitude towards such stops. Quasi-reborn Eggregore of Martinez was redesigned according to a scheme that could deliver the Order of the Cross + Rose adepts by choosing the most capable of SS.: II.: . In view of the goals of the Order of the Cross + Rose, they had to introduce into this scheme as many elements of tolerance in the field of dogmatism as possible.

The dot over ' of the new scheme still remained the formal motto of the ethical reconciliation of man with himself.

The choice of the element ' turned out to be left to the free will of every member of the neo-Martinist movement. Of course, despite of this, the writings of *Claude de St. Martin* formally retained their role as a guiding light.

As a result of the choice of *Jod*, the element 𐄂 turned out to be circles of varying size and orientation. Here came those who were tired of religious quest, or disappointed in academic science, or simply curious and thirsty for a semblance of masonry who could not get into other associations, or ambitious people seeking outward signs of mystical power, or lovers of conversations on occult topics in social circles, or hysterical females (the Order also allows women) invariably inclined to enter into associations surrounding themselves with a shroud of mystery, or, finally, those firmly aware that even an imperfect chain of disciples is better for them than a complete absence of egregoric support. Since the Cross + Rose made (and still makes) passing through the three degrees of neo-Martinism a necessary condition for acceptance of candidates into their chain, there always turned out to be several people worthy of becoming teachers of the uneven chain of Martinist *Hommes de desir* and of properly directing the development of their abilities. This should be considered the reason for the survivability of the Order, which after Guaita grew noticeably and still has a large number of adherents. The person at the helm of the Martinist Supreme Council is now Dr. *Gerard Encausse* (esoteric pseudonym - *Papus*) who is a very famous figure in the propaganda of the occult in print.

Due to the diversity in tendencies and the degree of ethical development of the members of the Martinist Chain, the *elements of Shin* represent most diverse allurements. One is attracted by the ritual, the other, by solidarity with the links of the Chain, the third, by the possibility of expanding esoteric development, the fourth, by the purity of the succession of power in the *Martines de Pasqualis* chain, and so on.

The element 𐄂, in addition to the mystical ceremonies that unite Martinists, is the mandatory meditation on certain topics and the lectures of the Masters on Initiatory topics that facilitate this meditation.

The second He is a rather passive policy of waiting for the phases of the ethical improvement of society to occur and the impact of good examples of life *in good conscience* on such improvement. Of course, it cannot be categorically asserted that not a single Martinist circle adds a more active element to this policy, philanthropic or otherwise. But these, I repeat, are *particular* phenomena, and I do not dare to introduce them into the framework of the analysis of egregorical principles.

I will spare my listeners a detailed analysis of other contemporary movements, but I can give the names of secret societies with members of which my esteemed listeners may meet under certain circumstances. Without listing Masonic rituals other than True Scottish (33 degrees), Memphis (97 degrees), Misraim (96 degrees), and French (7 degrees), I will draw your attention to the Order of the German Illuminati (philanthropy and national politics) whose constructive scheme closely matches that of the Masonic one; the Asiatic Rosicrucians (a solid acquaintance with esotericism and a bold international policy); the English *Rosa Crux Esoterica* (study of esotericism and a Rosicrucian ritual carried out very strictly); and, finally, numerous circles more or less of the Rosicrucian type, of which some should not be named because of their insignificance, while others are not allowed to be listed due to their categorically expressed desire not to be mentioned in print and not to remove from themselves the veil of Strict secrecy. Brotherhoods of this type refer to themselves in correspondence only by their initials and do not disclose the names of their leaders to anyone.

4. Major Egregores in Ascending Worlds of Our Planet

Daniil Andreev (1906-1959), a Russian mystic, provided an amazingly detailed graphic description of numerous worlds both 'above' and 'below' our familiar material world and their inhabitants and objects (Andreev (1997a), Andreev (1997b), and Andreev (2015)). This includes the formations he calls zatomises, "the abodes of enlightened humankind, the celestial cities of the metacultures," and egregores. Zatomises may be identified with the top parts of the egregores of races, nations, and cultures. I give below section 3.2 and part of section 3.3 extracted from Andreev's book. This is preceded by a short glossary of peculiar terms used by Andreev.

Glossary of Terms

Bramfatura:

Almost every heavenly body possesses a number of variomaterial planes that together form a closely integrated system. These systems, united by the commonality of processes taking place on their planes, are called bramfaturas. In the majority of bramfaturas in our Galaxy, the chief process uniting the planes of each is the struggle between the Providential and the demonic forces. There are, however, bramfaturas that have completely fallen under the sway of the demonic and those that have freed themselves entirely of it.

Egregors:

Here, the term means variomaterial formations that take shape over large collectives – tribes, states, some political parties, and religious groups – from certain emanations of the human psyche. They do not have monads but possess a volitional charge of limited duration and the equivalent of consciousness.

Enrof:

The name of our physical plane – a concept synonymous with what astronomy calls the universe. It is characterized by three dimensions of space and one time stream.

Gagtungr:

The name of the planetary demon of our bramfatura. He is three persons in one, like certain other beings among the uppermost hierarchies. The first hypostasis of Gagtungr is Gisturg, the Great Torturer; the second is Fokerma, the Great Harlot; and the third is Urparp, the great implementer of the demonic plan, who is sometimes called the Principle of Form.

Gashsharva:

One of the principal planes in the demonic anticosmos of Shadanakar, a twodimensional world where a variety of powerful demonic beings abide.

Metaculture:

The inner sakwalas of Shadanakar, which take the form of multiplaned segments, as it were. Metacultures are composed of varying numbers of planes, but each has at least three specific planes: the physical plane – the abode of the corresponding suprapeople in Enrof that create the culture; the zatomis – the heavenly land of enlightened souls of the people; and the shrastr – the demonic underworld that counterposes the zatomis. In addition, every metaculture includes one or another number of planes of Enlightenment and Retribution. The nature of these worlds varies between metacultures in accordance with the course metahistory takes in each.

Olrna:

The first of the worlds of ascent, the land of the dead common to all humanity, although the landscape varies between metacultures.'

Sakwala:

Here, it means a system of two or more variomaterial planes closely connected in structure and metahistory.

Shadanakar:

The proper name of the bramfatura of our planet. It comprises a huge (more than 240) number of variomaterial planes of varying dimensions and time streams.

Shelt:

The first of the material coatings of a monad. The shelt is fashioned by the monad itself from five-dimensional materiality. It is the vessel of the monad together with its divine properties and capacities. It is not the monad, which remains in Iroln, but the shelt that is the self that embarks on its journey through the lower planes in order to enlighten them.

Shrastrs:

Variodimensional material worlds connected with areas within the physical body of the Earth known as countervailing prominences, which point to the center of the planet. The abode of antihumankind, which is composed of two races – igvas and raruggs. There are great metropolises in the shrastrs and a very advanced demonic technology.

Suprapeople:

A group of nations or ethnic groups united by a common, jointly created culture.

Synclites:

The hosts of enlightened human souls that abide in the zatomises of metacultures.

Witzraors:

Powerful, intelligent, and extremely predatory beings that abide on planes adjacent to the shrastrs. From the human point of view, they are demons of state power.

There are very few of them. Witzraors play a colossal, conflicting, and doubleedged role in metahistory.

Zatomises:

The highest planes of human metacultures, their heavenly lands, the bulwark of the demiurges and national guiding spirits, and the abodes of the Synclites. Together with Arimoya – the zatomis of the Rose of the World now under construction – they are thirty four in number.

The Zatomises

The summits of metacultures, the zatomises, to a certain extent follow the geographical contours of their respective cultures in Enrof. All zatomises have four dimensions, but they each differ in their number of time streams. The materiality of the sakwala is created by the Principalities, one of the angelic hierarchies. The zatomises themselves are slowly built through the combined efforts of hierarchies, heroes, geniuses, saints, and a broad spectrum of people capable of creative work, both while the suprapeople that produced them continues its historical journey and after, when that journey comes to an end, and millions of its immortal monads continue to ascend from one height of universal knowledge and creative work to another. Each of the zatomises was founded by a great human spirit.

From a distance, the planes bear a remote semblance to our natural environment. The natural element on Earth that best describes the zatomis landscape is clouds in the sky. Regions of soft mist glowing with an inner light are the equivalent of our oceans and seas. They are the souls of the marine elementals. The place of rivers of Enrof is taken by the rivers' own souls, forms of inexpressible beauty to which the words “shimmering mists” do not do justice. The vegetation bears little semblance to ours: it is the souls of the elementals which we will speak of later. I think it sufficient for now to state that the souls of some elementals abide in the zatomises in the intervals between incarnations.

The alternation of night and day takes place on the planes in the exact same manner as here, resulting as it does from the identical rotation of the planet on its axis. The weather fluctuates between pleasant and gorgeous.

Higher humankind – the Synclites of metacultures – is our hope, our joy, our buttress, and our aspiration. Saints, as well as some kin-guardians and heroes, enter zatomises almost immediately after their death in Enrof, quickly passing through the worlds of Enlightenment. History makes no mention of the overwhelming majority of such souls, those who lived quiet lives among the people, leaving no traces in chronicles or legend but only in the memory of those who knew them or heard of them from eyewitnesses. They are the unsung heroes of our life. To think otherwise – in other words, to picture the Synclite of a metaculture as a kind of "celebrity" gathering – would only go to show that our moral-mystical mind is still fast asleep.

Others, in particular, the recipients of special gifts who have fallen into the depths of purgatories after death are raised up by the forces of the Light, which shorten the duration of their expiatory cleansing so they may join the Synclite. Some geniuses of the arts, many kin-guardians and heroes, and all saints unraveled their karmic knots while still in Enrof, having expiated the weight of their sins. For them, death was a wide-open gate to the zatomises.

Death caught others still burdened, and thus unprepared, for the higher planes. Such people must first pass through a series of planes in the upper purgatories (upper relative to the terrible circles of magma and the Earth's core, but lower relative to where we are). After finally reaching Gotimna, thousands of those souls do not choose to descend anew to Enrof, choosing instead to work and contribute to the great struggle from within the zatomis communities.

A third group of people did not burden their souls in Enrof with any mortal sins, but their outlook, the scope of their knowledge, and their sense of the cosmic – expanded though they were in Olirna – need to grow still more. For them, departure from Olirna marks the beginning of travels, sometimes long, lasting even centuries, until they are capable of internalizing the tasks and wisdom of their Synclite. Thus, from the time of their death in Enrof until they join the Synclite, these souls do not undergo atonement but the expansion and enrichment of their selves.

Reincarnation is far from a universal law. The majority of monads do proceed along that path, however. They have already undergone a number of births among different peoples in Enrof, in different metacultures, even in different millennia in different corners of the globe, and many of them journeyed through other dominions of Shadanakar before their human cycle. Their shelts could even have presided over beings of the plant or animal worlds. Others have experienced, in times immemorial, incarnations as Titans, protoangels, or daemons. Recollections of their garland of births are stored in their deep memory, and the spiritual stature of such monads is especially great, the well of their memories is especially deep, and their future wisdom is distinguished by particular breadth. All recipients of a higher gift of artistic genius have woven such garlands of past reincarnations. Saints of Christian metacultures, unlike the saints of some Eastern metacultures, embark primarily on a different journey of ascent, one that brings them to Enrof but once. But during travels through other planes, that journey reveals to their eyes such

heights of the universe that the memory burns within them like a star, and its rays disentangle their hearts from all webs of darkness during their one life in Enrof.

The activities of the Synclites are boundless in variety and scope and are in many respects beyond our power to comprehend. I can point to three branches of their activities: help, creative work, and struggle.

Help is for everyone who has not yet reached the zatomis. The angels of darkness, keepers of the purgatories, would not release their victims for centuries to come if not for the tireless efforts of the Synclites. Those suffering in the horrifying worlds of the magma and the Earth's core would be imprisoned there right up until the third global period. (We are now only approaching the end of the first one.) If it were not for the Synclites, those living in Enrof would be encased in an almost impenetrable shell of spiritual darkness.

But that work – rescuing and relieving some, protecting and enriching others, and enlightening still others – is only one branch. Another branch is the creation of independent things of value, the significance of which cannot be exaggerated. But contemplating, let alone understanding, the works of the Synclites is possible for us only to a minimal degree. To convey their meaning using our concepts is completely out of the question.

Somewhat easier to grasp is the third branch of the Synclites's activities: their struggle with the demonic powers. One might say that they fight in the literal sense, but their weapons, of course, do not have a single thing in common with weapons in Enrof. They vary greatly according to both the degree of control they have over one's own being and those against whom they are directed. They all operate on the same principle, however, which is the concentration of volitional radiations to paralyze the adversary. Synclite members cannot die in battle. In the case of defeat, what can happen is prolonged captivity in the dungeons of demonic strongholds.

The zatomis landscapes are dotted with a sort of equivalent of cities. They bear little resemblance to ours, however, especially as there is no housing in the strict sense of the word. The buildings there serve a very special function: they are primarily meeting places for Synclite members and the spirits of other hierarchies from other worlds. The buildings where their enlightened meetings with monads of the elementals take place are called “sheritals”.

Zatomis architecture is, nevertheless, suggestive of styles we are familiar with, only raised to an incomparably higher level. It is the result of two parallel processes that are difficult, but necessary, to understand. It so happens that the great architectural masterpieces of Enrof, in being saturated with the radiations of many human psyches, acquire a soul, or more precisely, an astral body. These astral bodies abide in the zatomis. But there are also buildings in the zatomises that have no twin in Enrof, for example, these same sheritals. There are also those structures that builders in Enrof envisioned, designed, and set about constructing on Earth, but history placed insurmountable barriers in their path.

Synclite members can penetrate as far down as the magma in the worlds of descent and can rise up to very high planes known as the Highest Aspects of the Transmyths of the Global Religions.

Oral communication takes place in each zatomis in the transfigured language of the corresponding country in Enrof, but it is a language both of sound and light. There would be nothing strange in applying our concept of "vocabulary" to these languages, but their vocabulary, with its distinct, incomparably richer store of concepts, differs greatly from ours. Besides these metacultural languages, there is also a lingua franca: the names of the planes, beings, and hierarchies have their origin in it. The speed and ease with which foreign languages are mastered there cannot be compared to the same process in Enrof, for it takes place effortlessly, by itself. It is customary to call the zatomis lingua franca the language of the World Synclite, though the name is not entirely accurate: the World Synclite, which we will speak of much later, possesses methods of communication that have nothing in common with any kind of oral language. But the members of the World Synclite descended from their heights to zatomises of metacultures to oversee the creation of a common zatomis language, and that is why the provisional name of the language is associated with them.

Besides the Synclites, other beings abide in the zatomises: future angels. They are wondrous creations of God, and if we recall the Sirins and Alkonosts of Russian legends, we will approach an image of those whose presence adorns life in the Byzantine and Russian zatomises, an image of beings destined later to become "solar archangels." Other beings, no less beautiful, abide in other zatomises. There are nineteen zatomises, and I shall say something here of each.

Maif is the oldest of the zatomises, the heavenly land and Synclite of the Atlantis metaculture, which existed in Enrof from approximately the twelfth to the ninth millennium B.C.

Atlantis was an archipelago; the largest and most important of its islands approached Sicily in size. It was populated by a so-called Red people. It was a slave-based society, which, at first, comprised a number of lesser states that were later unified under a dictatorship. Its worldview was polytheistic, with an important role reserved for magic. Its pantheon of gods and religious life were tainted by devil worship. Of those cultures known to us, Atlantis most closely resembled Egypt and, in part, the Aztec civilization, only grimmer. Architecture, sculpture, and dance were the principal art forms. Their civilization could by no means be called advanced, though its people, taking advantage of the chain of small islands running between Atlantis and America, maintained contact with the continent of their origin. Later, they were to reach West Africa, and the legend of Atlantis subsequently came to Egypt via the ancient Sudanese civilization which remains unknown to this day but whose ruins may still be unearthed in the future. Images of merciless and greedy divinities left their mark on the moral code of Atlantis, and ritual cannibalism played an important role in their religious life. In a late period of its history, semi-esoteric religious movements of the Light emerged. But because of the active presence of the demonic, the overall spiritual picture was rather bleak.

The main island and the smaller ones surrounding it were destroyed by a series of catastrophic earthquakes. A few small groups of inhabitants escaped to America, and one group to Africa where it was assimilated into the black population of Sudan. At present, Maif, which has already existed for almost fifteen millennia over a certain section of the Atlantic Ocean, has attained immense power of the Light. Its emblem consists of a red temple on a black background; four white-clad figures stand in front of the temple with arms upraised. The figures represent the cults of the four divinities of the Light. It was through these cults that spirituality flowed down into the Atlantis culture.

Linat is the name of the zatomis of Gondwana, by which I mean not the ancient continent that existed in the Indian Ocean long before the emergence of humans but, rather, the metaculture whose centers in Enrof were Java, Sumatra, South Hindustan, and certain cities that now lie on the ocean floor. The Gondwanese culture existed as late as the sixth millennium B.C.

This culture was composed of a federation of states – a commercial oligarchy with a slave-based economy. In addition, the advanced state of Gondwanese marine navigation made it possible to establish commercial and cultural links with the coast of Indochina, Ceylon, and many Indonesian islands. As in Atlantis, polytheism was dominant, as were the same three art forms, though in Gondwana dance developed into religious drama. But the bloodthirstiness and demonic, mystic cruelty of Atlantis was alien to Gondwana. They were a sensuous, sanguine, life-loving people, richly gifted in the arts, and possessed of a very active sex life. Sexual mysticism permeated both their religious and everyday life and attained genuine sumptuousness at the civilization's height. Not Atlantis, not even Babylon or Egypt knew such luxury. It seems to me that the Gondwanese race could be called proto-Malaysian. In any case, taut, brown skin covered their high cheekbones and full lips, their oblong eyes were slightly slanted, and their bodies were well proportioned and muscular, with broad shoulders, slender waists, and very strong calves. They were a people blessed with the full-blooded and passionate beauty of the south. Some millennia later, the Indo-Malaysian culture arose in the same region which in some ways resembled its predecessors, but was much more spiritually mature.

The emblem of Linat is a violet-clad woman and a green-clad man on a gold background. They are under the lower half of a red sun, with their arms around each other's shoulders. Violet here represents a mix of dark blue and red. Dark blue symbolizes the powers of Universal Femininity whose emanation into the Gondwanese metaculture marked the first time in the existence of humanity that such an event had taken place with such intensity. Red symbolizes the elements – not the elementals of Nature but the extremely active presence of certain elementals linked with humanity. Green represents the same intense activity by the elementals of Nature. Gold is the hieratic background that speaks of the already developed spiritual reality existing behind the suprapeople.

Ialu is the zatomis of the metaculture of Ancient Egypt. (If I remember correctly, it also has another name which sounds something like “Atkheam”.) This culture, which utterly eclipsed

Atlantis in size and splendor, had created, even before the end of its historical existence, a huge Synclite and dazzling zatomis.

The demonic powers, however, dealt it a serious blow in the fourteenth century B.C. when the Providential powers, operating through the great kin-guardian and prophet Akhenaton, made the first attempt in world history to enlighten the minds of the people with the truth of the One God. If Akhenaton's reforms had succeeded and met with worthy successors, Christ would have undertaken His mission several centuries earlier, and he would have done so not on the banks of the Jordan but in the Nile River valley.

I would like to mention that the Egyptian belief in the Heavenly Nile was based on experience of a higher reality. The magnificent river flowing through Ialu, the mythical Land of the Blessed – that is, the metaculture's zatomis – is multiplaned: it is both the great spiritualized elemental of the terrestrial Nile and the Collective Ideal Soul of the Egyptian people. The emblem of Ialu depicts a white barge with sails on a blue river that flows into the sun.

Eanna is the zatomis of the ancient Babylonian-Assyrian-Canaanite metaculture which arose, it appears, in the fourth millennium B.C. The seven-tiered temples/observatories, which were the centers and pinnacles of the great cities of the Tigris-Euphrates region, mirrored, like a terrestrial reflection, the grandiose heavenly city built by the Synclite of the zatomis. But the ziggurats in the cities of Babylonia and the collective of initiates who absorbed the radiations of the cosmic powers of the Light on top of their mystical observatories were also not shielded from the extremely harmful radiations coming from the galactic anticosmos whose center in Enrof is located in the Antares system. That tainted the already ambivalent religion even more and injected a subtle poison into the essence of those exposed, encrusting and weighting their inner self with doubt and pessimism.

The Babylonian metaculture was the first in which Gagtungr was able to effect the incarnation of a witzraor, a powerful demonic being, in the subterranean four-dimensional plane bordering the Babylonian shrastr. The descendants of that demon have played and continue to play a huge and deadly role in the metahistory of humanity. To a significant degree the witzraor was to blame for the general spiritual decline that distinguished the culture in Enrof. And although Ereshkigal, the goddess of the underworld, was defeated in the end by Astarte, the goddess of the Light who, in a burst of sacrificial love, descended to the Babylonian transphysical planes of torment, their beliefs about the afterlife of all human souls, excluding those of kings and priests, was nevertheless steeped in a pessimistic, almost nihilistic despondency: it was an intuitive understanding of the paralyzing power of the demonic.

The emblem of Eanna pictures a seven-tiered white ziggurat. The seven stories represent the seven planes that were clearly intuited by the religious consciousness of the Babylonian suprapeople.

Shang Ti is the zatomis of the Chinese metaculture which has existed in Enrof since the second millennium B.C. It began to grow significantly in strength in the last centuries prior to Christ when Confucianism created a lasting code of morality and everyday conduct that made it possible for the people's overall moral level to rise. However, a very low ceiling was placed on the free development of the higher aspects of the soul. Confucianist law, in gradually fossilizing, became not so much a vehicle for ascent as a brake to it. This explains why the size and strength of the Chinese zatomis, in spite of its long history, are not as great as one would expect. Another zatomis that coexists with Shang Ti encroached upon geographical China after the spread of Buddhism. In the last few centuries, it has admitted many more enlightened souls than the national zatomis. The emblem of Shang Ti is the face of a beautiful woman wearing a lotus-shaped crown.

Sumera, or Meru, (I do not know which of these names should be considered correct) is the zatomis of the Indian metaculture, the most powerful of all zatomises in Shadanakar. In earliest mythology, the summit of Mount Sumera was topped by the city of Brahma, and the cities of other Hindu deities were on its slopes. But the Heavenly India was not limited to them, for it encompassed several large tracts of land separated by water. At present, the Heavenly India overlooks a geographical area of Enrof that stretches far beyond the borders of the Indian state.

Over the course of 4,000 years, the spiritual life of the Indian peoples, who are exceptionally gifted in the religious sense, has resulted in two metacultures separating from it and becoming independent systems of planes. In the meantime, the Heavenly India itself has been reinforced by such a huge number of enlightened that by the twentieth century the influence of its Synclite had come to outweigh the power of all the demonic forces combined. India is the only culture in Enrof that has unwaveringly developed along a high moral path. Much earlier the power of the Indian Synclite prevented the forces of Gagtungr from creating, as they did in the other metacultures, planes of eternal torment. Before Christ, it was the one metaculture with purgatories and the only one whose lower extremity did not extend as far as the magmas.

Meru has two major centers – one above the Himalayas and one above the Nilgiri mountains in central India – and a host of lesser ones. In addition, the Indian Synclite possesses a stable base of support in Enrof in the form of a fluid collective of people that moves along a kind of geographical curve from age to age. Prior to the Second World War, it was located in Pamir, and it is now located in south India.

The landscape of the Heavenly India resembles that of the Heavenly Russia, but the natural environment is lush. Both the tropical character of the corresponding countries in Enrof and the zatomis' longer history account for this. The Heavenly Ganges, which has the same double meaning for the Indian metaculture as the Heavenly Nile has for Egypt, flows through the entire zatomis.

The emblem of Sumeru depicts three white mountain chains, each higher than the previous one, each topped by golden cities. The first chain is the zatomis, and the second and third are very high worlds, the highest aspect of the Hindu transmyth.

Zurvan is the zatomis of the ancient Iranian (Zoroastrian) metaculture. The insufficiently precise formulation of the idea of the One God in this nevertheless lofty and pure religion did not allow it to lay the necessary groundwork for Christ's mission to take place in Iran. A later attempt by the Iranian metaculture to make up for that failure through the creation of a new international religion – Manicheanism – ended in a second failure when demonic involution gained access to the creative consciousness of its founders. By the time of the Muslim conquest, the Iranian culture had exhausted its forward momentum. During the centuries that followed, its only base of support in Enrof has been a Parsi community in India. As one would expect, the number of people entering Zurvan through the worlds of Enlightenment is now extremely small while Zurvan itself has almost detached from its geographical area in Enrof.

Zurvan's emblem: a sacrificial altar with a burning fire.

Olympus is the zatomis of the ancient Greco-Roman metaculture. The name Olympus refers both to the center of the zatomis, a great city of the enlightened that is indeed connected to the geographical site of Mount Olympus, and to the entire heavenly land of the Greco-Roman metaculture. Having been, at the time of ancient Greece and Rome, the abode and theater of activity of those nonhuman hierarchies that were reflected in the persona of the Greco-Roman pantheon, the zatomis gradually became, in the millennium after Christ, the abode of the Synclite. The hierarchies that at one time abided there have, in the course of centuries, completed a great journey of ascent. They now abide and work in incomparably higher worlds, and, at the same time, they overlook Olympus and involtate beneficent energy to its Synclite.

Apollo is the name of the demiurge of the Greco-Roman metaculture. Pallas Athena is the name of the Collective Ideal Soul of the suprapeople.

The emblem of Olympus is a white temple, in the classical style, on a mountain against a blue sky.

Nikhord is the zatomis of the Jewish metaculture. It is the lower plane of the Synclite of Israel. The great human spirit Abraham was the founder of Nikhord. The ancient teachers of Judaism were involtated by the demiurge of the suprapeople, but the purity of the involution was tainted first by elemental emanations from the “genius” of the Sinai mountains and then by emanations from the Jewish witzraor.

Nonetheless, one should still regard the “I” of the Old Testament as the Almighty. Monotheism, as the soil without which Christ's task could not be implemented in Enrof, was essential for all humanity. Nikhord was able to instill the idea of the One God into the people's consciousness at the cost of a massive expenditure of energy which exhausted it for a long time afterward. That

is the reason for their not always successful struggle with the demonic and of the tragic nature of Jewish history. In the century that witnessed the life and death of Jesus, that geographically small region was the site of a ferocious battle between the forces of Gagtungr and God. That will be discussed in more detail elsewhere. Christ's Resurrection was greeted in Nikhord with great rejoicing. The attitude of the Jewish Synclite toward the Planetary Logos is the same as in all other zatomises – there can be no question of any other. But the revelation of Christ's truth awaits those in Olirna who are destined to enter Nikhord later. They did not accept this truth while on Earth, and it is so astonishing that many are unable to come to terms with it for a long time afterward.

The destruction of Jerusalem and the Jewish kingdom gave rise to mourning in Nikhord, but with an awareness of the logic of events. No other fate was possible for the aggressive but weak Jewish witzraor after it entered into irreconcilable battle with the demiurge of the suprapeople during the years of Christ's mission on Earth. There have been no more Jewish witzraors since the final defeat of the Jews by Hadrian. But behind the Witzraor stood another, more terrible demonic hierarchy – the spawn of Gagtungr and true rival of the demiurge – which continued to influence Jewry even during the diaspora. Medieval Judaism continued to develop under the influence of two opposing wills: that demon and Nikhord. At present, Nikhord admits a very small number of new members who do, nevertheless, enter the worlds of Enlightenment through Judaism.

Geographically, Nikhord is still linked to the Palestine region. But the refounding of the state of Israel in the twentieth century has nothing whatsoever to do with Nikhord. The restored temple is a showpiece, no more. No new Israeli witzraor has appeared, but a similar role is being played by one of the beings to be discussed in the chapter on egregors. It is under the powerful influence of the main camp of demonic forces.

Nikhord's emblem depicts a tent-like structure surrounded by trees with large red fruit. The tent is the Ark of the Covenant, the symbol of the first enduring revelation in history of the One God; the fruit-laden trees are the Promised Land which awaits the suprapeople not on Earth but in the zatomis.

Paradise is the provisional name of the zatomis of the Byzantine metaculture. Like other zatomises of Christian metacultures, it is one of the staircases rising from different directions to an extremely high world called Heavenly Jerusalem, which is nothing other than the Higher Aspect of the Christian Transmyth. This will be discussed more a little later.

Paradise is an ancient, powerful plane, a section of which exists in part over Russia as well. Its founder is the great human spirit who in Enrof was John the Baptist.

The victory of Jesus Christ, though only partial, gave rise to a great mobilization of forces in the demonic worlds. In particular, their efforts were aimed at preventing the planes of torment of the Byzantine metaculture from being turned into temporary purgatories. Their efforts were

crowned with success, but the end result was the collapse of the Byzantine culture in Enrof. The lack of purgatories and the unavoidable descent by sinners after death to the endless tortures of the magma and core gave rise among the more spiritually gifted of the Byzantine people to a constant feeling of horror toward the most venial sin. To a significant extent, that was what led to their extreme asceticism.

Metahistorically, the southern Slavs are located in a transitional area bordering the Byzantine, Russian, Roman Catholic, and Muslim metacultures. Their Synclites are in Paradise.

The emblem of Paradise is of a stream running through a garden in blossom, in which people are clad in golden garments. Their clothing symbolizes the transfigured body, and the color gold represents the body's permeation by the power of the Creator of the Universe.

Eden is the provisional name of the zatomis of the Roman Catholic metaculture, and it is one of the staircases to Heavenly Jerusalem. Several peoples of various ethnic roots belong to the metaculture: Poles, Hungarians, Czechs, Irish, Croats.

The founder of Eden is the great human spirit who in Enrof was the Apostle Peter.

The emblem is the same as for Paradise, but the dominant color is light blue. Light blue represents the dense permeation of Catholicism by the spirit of Universal Femininity.

Monsalvat is the zatomis of the metaculture of North-Western Europe, North America, Australia, and some parts of Africa. Geographically, it is the largest and most dispersed of all the zatomises. The founder of Monsalvat is the great human spirit Titurel who had close ties with Christ long before our Savior's incarnation in Palestine. Like Lohengrin and Parsifal, he is not a fictional hero but a person who did at one time live in Enrof (though not in Palestine). The Holy Grail contains the etheric blood that Christ shed on Golgotha.

The division of the planes of Eden and Monsalvat is based, for the most part, on national and cultural distinctions between the Romanic and Germanic peoples. But the greater or lesser part played by the ecclesiastic or lay segments of the populace led to a host of changes taking place in the afterlife fates of the people of Western Europe, especially since Monsalvat appeared several centuries after Eden. France is in an interim stage; its tragedy lies in the fact that it has no Synclite of its own. Some of the ascending monads from France rise to Eden after death, and others to Monsalvat.

The center of Monsalvat, which had earlier been connected with the Alps, was relocated far to the East at the end of the Middle Ages and is now located near Pamir. (The reasons for this are very complex.) But a host of other, lesser metacities shine above Europe and America. Some of them overlook centers in Enrof that are small in size but spiritually powerful, such as Heidelberg, Cambridge, and Weimar.

Monsalvat's emblem is a Gothic cathedral, white in color, on a mountain peak. In the foreground there is a cup glowing in red.

Zhunfleya is the zatomis of the Ethiopian metaculture which for two thousand years has struggled to survive under exceptionally unfavorable historical and geographical conditions: a small island of Christianity between two hostile oceans, Islam and the paganism of African tribes. The metaculture has not been able to realize even one-tenth of its potential. At present, a distressing metahistorical process is taking place: Zhunfleya is being relocated to another sakwala, the sakwala of developmentally arrested metacultures in Enrof. An exceptionally fortunate combination of historical circumstances could still reverse the process.

Its emblem is a white circular building draped in fluttering cloths. The building represents the zatomis, and the cloths represent subtle materiality.

The zatomis of the Islamic metaculture is Jannet. Islam differs from the other global religions in that it lacks a higher aspect of its transmyth – that is, there is no world dedicated specifically to Islam in the very high sakwala of the worlds of the higher transmyths of the global religions. That accounts for the poverty of Muslim mythology, for the lack of originality of most transphysical images and themes formulated in it, which were borrowed primarily from Judaism and Christianity. Islam, which is in many respects a regression in relation to Christianity, nevertheless, offers a soul the possibility of ascent, makes it possible for spiritual energy to flow through it into our world, and in the course of its history has created a very bright, if not powerful, zatomis and a dazzling Synclite.

Its emblem is a white mosque between two symmetrically bending palms with people clad in green and white. The mosque represents the zatomis; the palms represent the two chief branches of Islam.

Sukhavati – which, in the Buddhist mythology, is the western paradise of Amitabha Buddha – is the zatomis of the metaculture associated with northern Buddhism, known as the Mahayana. It overlooks Tibet and Mongolia and coexists over China and Japan with Shang Ti and Nikisaka, the Japanese national zatomis.

Sukhavati separated from its parent Indian metaculture in the ninth century A.D. when the centers of Buddhism moved once and for all out of India into Tibet and China. It particularly grew in strength three to four centuries later when the Himalayan metaculture, which had had a brilliant beginning, started to show signs of a premature decline, and the leading role of the Tibetan and Chinese centers of Buddhism was reaffirmed.

The zatomis of Sukhavati is one of the most populous and strongest. It is one of the two staircases to the high world of the Higher Aspect of the Buddhist Transmyth which is called Nirvana and of which we will speak later.

The emblem of Sukhavati is the sun dawning over lotus flowers.

Aireng-Dalyang is the zatomis of the prodigious Indo-Malaysian metaculture, which is as yet relatively unknown here in Russia. Having separated from the Indian metaculture around the fifth century A.D., it encompassed the Hindu-Buddhist kingdoms of Java, Indochina, and Ceylon, at one point taking historical form as the Shailendra Empire. The metaculture was later seriously weakened both by the succession of Java, which fell under Islamic control, and by predatory demons – the European witzraors – at the end of the nineteenth century. The metaculture is still smoldering within the Indochinese kingdoms, but a favorable historical climate could give rise to a renewed blossoming.

Its emblem depicts laughing children in the garden of a temple-palace.

The Heavenly Russia will be described in more detail than the others a few paragraphs below.

Unfortunately, I know virtually nothing about the zatomis of the Black metaculture, not even its name. I know that it is young and still very weak. After the collapse of the Sudanese culture, together with its religion, which had made it possible for spirituality to flow down not only among the elite but even among the masses of the Black peoples of equatorial Africa, Blacks were for a long time deprived of the possibility of ascent after death. The possibility arose for them again only a few centuries ago in connection with the fact that some tribes had reached the stage where their hazily formulated polytheistic systems became capable of assimilating the first manifestations of spirituality. The door to an ascending afterlife was opened to the Black peoples to an even greater extent by the spread among them – unfortunately weak – of Islam and Christianity. The founding of Liberia was also of metahistorical significance, establishing as it did a small but stable center of Christian spirituality in equatorial Africa. The Black population of North America is also connected with the Black zatomis. White people rise to the zatomis only in rare instances. Harriet Beecher Stowe, for example, after having reached Monsalvat, left it for the Black zatomis where her work has for a long time been of great significance, and her position has partly resembled that of a queen and partly that of a high priestess.

Its emblem is a stairway leading from a lake to an orange circular building. The lake represents the materiality of the suprapeople and the building represents the zatomis. The color orange is a blend of the gold of the sun with the scarlet of the elementals linked not with the natural realms but with humanity.

The last of the great zatomises is in the midst of construction. It is Arimoya, the future zatomis of the global metaculture, which is connected with the emergence and dominion of the Rose of the World, the future interreligion. As in the other zatomises, the materiality of Arimoya is being created by the Principalities, one of the angelic hierarchies. The great human spirit who was Zoroaster in his last reincarnation on Earth is overseeing the creation of what I will provisionally designate with the term “great design”.

The emblem of Arimoya is a white, multitowered cathedral, with one main central tower, colonnades, and stairways. It is surrounded by a number of large string instruments resembling golden lyres. The towers represent the zatomis of humanity; the central tower is Arimoya; the colonnades are the worlds of daemons, angels, the elementals, and enlightened animals; the lyres represent all the peoples of the Earth.

The Heavenly Russia. Its emblem is a pink-white city of many churches on a high bank overlooking the dark blue bend of a river.

Like the other zatomises, the Heavenly Russia, or Holy Russia, is linked with the three-dimensional territory that roughly follows the contours of our country. Its great centers correspond to certain of our cities; between them are beautiful regions of enlightened nature. The principal center is the Heavenly Kremlin which overlooks Moscow. Its cathedrals shine with unearthly gold and white. And high above meta-Petersburg, in the clouds of that world, soars the lofty white sculpture of a galloping horseman. It is not intended to be a representation of anyone in particular; it is, rather, a symbol of the direction of our metahistorical journey. Lesser centers are scattered throughout the entire zatomis, including the metacultural summits of other nations that together with Russia form a single suprapeople. There abide the Synclites of the Ukraine, Georgia, and Armenia. Recently, the Synclite of the Bulgarian people, along with its own heavenly cities, has begun to merge with the zatomis. I do not know the total population of the Heavenly Russia, but I do know that about half a million enlightened souls now abide in the Heavenly Kremlin.

Yarosvet, the Demiurge, takes the form of a transparent ocean of energy in the air of that world, passing from horizon to horizon and flooding all hearts with the Light. His power is concentrated in the temples of the demiurge. There he assumes individual features, his voice becomes audible, and interaction takes place between him and the enlightened, interaction that imparts to them strength and higher wisdom.

Another hierarchy similar to the demiurge manifest themselves in the same way. They are the great guiding spirits of the individual nations that are also part of our metaculture. Ones older than Yarosvet can be found among them, as can the young guiding spirit of the Ukraine.

But neither Navna – the Collective Ideal Soul of the Russian people – nor her sisters – the Collective Souls of the other peoples – are there. They are prisoners behind thick walls of state power in the citadel of the witzraor, the demon of statehood, in the underworld of Russian antihumankind. Only their distant voices and weak light reach the Heavenly Russia.

There, seas of glowing ether – the souls of the elementals, which shine with colors beyond our imagination – lap against structures that bear a remote resemblance to the azure and white hulks of mountains. The Russian church sings of that world when it sends the deceased on their final

journey, so that the Lord may give them rest in “a place of light, a place of plenty, a place of calm, so they may know neither sorrow, nor grief, but life everlasting.”

Newcomers to the Heavenly Russia materialize in special sanctuaries as children, not infants. Their inner world is similar to that of children. As for aging, it is replaced by growth in enlightenment and spiritual strength. There is neither conception nor birth. Guardians, not parents, make provision for the conditions necessary for the enlightenment of souls rising up from Gotimna.

One can discern in the external appearance of some Synclite members features that their lives in Enrof have made famous: now those features are radiant and dazzling. Rarefied and softened, they shine with spiritual glory. Their clothing, produced by their transfigured body, glows of itself. They move freely in all four directions of space in a manner that is vaguely reminiscent of the soaring of birds, but which surpasses it in ease, freedom, and speed. They have no wings. A great many planes are within the sight and hearing of the enlightened. Among the planes of descent are purgatories, the magma, and terrible Gashsharva. The worlds of Enlightenment, the circles of angels, daemons, and the elementals, the worlds of involtations from other bramfaturas, and the worlds of the Higher Aspects of Global Transmyths are among the planes of ascent. Synclite members can enter the dark shrastrs, the worlds of antihumankind, where the inhabitants can see them but are powerless to destroy them. They can enter our Enrof as well, but humans can perceive them only with spiritual sight.

The love between man and woman in Enrof, which is worthy of the title of greatness, continues there as well, growing and deepening, liberated from all things that may burden it here. There is bodily intimacy between some as well, but it has been freed of any procreative function and has nothing whatsoever in common with physical intimacy in Enrof. Many bodily organs have by that time undergone radical alterations in their structure, function, and purpose, including organs concerned with the consumption and digestion of food, as the replenishment of bodily energy there resembles breathing. Growth in spirituality eventually brings the enlightened to the next great transfiguration of the body, which leads to higher worlds, to Heavenly Jerusalem, and still higher – all the way to the World Synclite and the Elite of Shadanakar.

There is nothing in the zatomises resembling our technology; its place is taken by something extremely difficult to grasp. I can, nevertheless, state with surety that, instead of creating mechanical devices from external matter, it operates on the principle of developing the manifold abilities of one's own essence. There, only that which is to a certain extent comparable to our works of architecture is created from external matter.

The souls of churches that were built on Earth, or were supposed to have been built, gleam everywhere there. Many temples, however, serve a function difficult for us to comprehend. There are sanctuaries for interaction with angels, the World Synclite, daemons, and the upper hierarchies. A few large temples are reserved for meetings with Jesus Christ who descends there from time to time, assuming a visible, humanlike form. Other temples are for meetings with the

Virgin Mary. A magnificent temple is now being erected, destined to be the sanctum of the Great Feminine Spirit who will take on an astral and etheric body from the marriage of the Russian demiurge with the Collective Ideal Soul of Russia. I have been accustomed since childhood to calling it the Temple of the Universal Sun, but the name is wrong. It properly refers to a different and even more majestic building, the one destined to be built in Arimoya. As for the temple being erected in the Heavenly Kremlin, it is called the Sanctum of Zventa-Sventana, and I will later explain the meaning of that name. That great Feminine Essence has by now already entered one of the highest worlds of Shadanakar. She will never incarnate physically in Enrof but will be born in the Heavenly Russia and assume human form. She will not be our queen or goddess; she will be the light, divine grace, and celestial beauty.

Staircases of wondrous worlds, each visible through the other, rise from the altars in the Temple of Femininity, the Temples of Christ, and the Temples of Yarosvet, the demiurge. The staircases rise up through Heavenly Jerusalem to the threshold of the World Salvaterra.

From time to time, great human spirits are born in the Heavenly Russia: those who have completed their journey in Shadanakar, having reached its highest worlds, and who now co-create with the Planetary Logos. They leave the Elite of Shadanakar to help those below and, in order to carry out missions beyond the comprehension of the greatest mystical minds of humanity, they materialize in the zatomises. There they assume the same enlightened bodies as the Synclite members but far surpass them in the speed with which they reach full spiritual maturity and in their inner stature. Their paths in the zatomises resemble the lives of geniuses among the masses of humanity. The Synclites are notified ahead of time of their arrival and await them with gladness and rejoicing. Those who were geniuses and messengers on Earth continue their work in the zatomises after atonement, enlightenment, and transformations.

The bliss of the Gamayuns and Sirins themselves increases when they see the masterpieces being wrought by great spirits that last walked the Earth in the persons of Derzhavin and Pushkin, Lermontov and Gogol, Tolstoy and Dostoyevsky, Rublev and Surikov, Glinka and Mussorgsky, Kazakov and Bazhenov. Shining waves of inconceivable sounds swell in places as if from out of the heart of the celestial mountains. They usher souls into a state of such spiritual joy that a heart on Earth would burst from it, and, rising and twisting like clouds of glory, they plunge down into love and quiet bliss.

The great architect who, at one time, undertook construction of the Church of the Body, Soul, and Spirit on the Vorobyov Hills in Moscow, and who lived through the death of his dream, exile, oblivion, and impoverishment, is now at work on the most sacred of all things in the Heavenly Kremlin: the inner chapel of the Sanctum of Zventa-Sventana.

Only a handful of enlightened souls in the Heavenly Russia would be recognized by those of us familiar with the history of our Motherland. The names of the rest will mean nothing to us. In the monasteries of Kievan and Muscovite Russia, as well as in those of later times, quiet souls,

not gifted enough to blaze forth like saints, lived their lives unnoticed, silently, and humbly contributing in their small way to the religious work and to the collective labor of the spirit. Down the roads of Russia throughout the centuries roamed pilgrims and searchers, raconteurs and minstrels, the anonymous authors of fairy tales and uplifting poetry, of songs and legends, of unrecorded stories, now lost, about the heroes and ideals of those times. The brilliant masters of spinning, engraving, and icon-painting; the carpenters and builders of splendid terems, humble wooden churches, and brightly decorated houses; masons, cabinetmakers, potters, weavers, jewelers, and copiers; people who loved their work and pursued it in studios, shops, monastery cells, and in the open air; whose works, stamped with the joy of the creative process and a passionate love for life, have pleased and delighted entire generations – where else can those creators be and what could they be creating now if not the everlasting treasures of Holy Russia?

Throughout every period in Russian history, thousands of peasants, slash-and-burn farmers, hired hands, serfs and free alike, have lived simple and pure lives, have done the sowing and reaping as a duty laid on them by God, with veneration for and gratitude to Mother Earth, and have died simply and peacefully, believing in God and forgiving everyone.

Throughout those centuries, thousands of mothers have borne their cross, raising children worthy of the name “human” and seeing their life's purpose in that calling. Is that not one of the highest forms of creative work?

When schools began to be built, hundreds of people abandoned their customary surroundings and way of life and left for (one could say, descended into) the lower levels of society, shutting themselves off for their whole life in remote areas, amidst chronic ignorance where there was no one with whom to exchange an intelligent word: all for the sake of educating the uneducated.

And what of medical practitioners who worked one to an entire district? And doctors who displayed their heroism during epidemics? And those revolutionaries who were motivated not by fanaticism, hate, and a thirst for power but by a genuine love for the people and by anguish at sight of their afflictions? And those priests who, to the extent the gifts given them by God allowed, were models of a pure and simple life, cultivating in many the best that was in their simple hearts? It is impossible to list all the paths by which travelers on Earth arrive, sooner or later, at the Synclite. It is only a question of time, of stages still to be passed through on the way to that goal. It is a goal that people are not fully conscious of but that is known to their immortal monads and thus draws them onward.

Oh, it is pointless to imagine the Heavenly Russia as a never-ending, monotonous series of solemn liturgies and prayer sessions. We have no idea of the spiritual delights they enjoy there or of the jokes, laughter, and even games, especially among the children.

I could list the names of some Russian cultural and historical figures who have entered the Heavenly Russia in the last forty years. Let those who will laugh over the information. After all,

I have long been accustomed to having a reputation of a lunatic. So here are the names of some of those who did not descend in their afterlife, and, instead, entered the Synclite through the worlds of Enlightenment immediately upon their death in Enrof: Leskov, Rimsky-Korsakov, Kluchevsky, Gumilev, Voloshin, Rachmaninov, Anna Pavlova, Sergei Bulgakov, John of Kronshtadt, Patriarch Tikhon, Prince Alexei Nikolayevich, several masters of the arts, and thousands of heroes who died at the hands of Stalin. Here are the names of only a very few of those who joined the Synclite after a brief time in the upper purgatories: Fet, L. Andreyev, Alexander Blok, Shalyapin, Alexander II, Konstantin Romanov, Professor Pavlov.

I know as well the names of some of the enlightened ones, who have risen to special heights in the Heavenly Russia: Pushkin, Lermontov, Gogol, Lev Tolstoy, A. K. Tolstoy, Dostoyevsky, the Aksakovs, Vitberg, Kutuzov, and Chemezov, a little-known engraver of the eighteenth century who died young.

The following are, at present, closer than the rest to the great transformation that will raise them to Heavenly Jerusalem and the World Synclite: Lermontov, Vladimir Solovyov, the Emperor Ivan VI, as well as two spirits whose names surprised me but which were twice repeated: Shevchenko and Pavel Florensky.

During the whole existence of the Russian zatomis, a few dozen people have risen through it to the World Synclite. Of these, the following names are known to me: Saint Vladimir, Yaroslav the Wise, Antony and Feodosy of Pechery, Nestor the Chronicler, Sergiy the soldier who was the author of “The Tale of Igor’s Campaign”, Alexander Nevsky, Sergiy of Radonezh, Andrei Rublev, Nil Sorsky, Lomonosov, Alexander I, Ambrosius of Optina, and Serafim of Sarov.

Our sight, once it bursts the fetters of our space, can discern the heavenly lands of other metacultures in the distance, beyond the borders of the Russian metaculture, lands just as radiant and full of unique variety. Preparations through love and mutual understanding for the creation of holy Arimoya, the heavenly land of all humanity – this is the bond that now joins together the Synclites and cities of different metacultures. The greatest of the children of humanity, after completing their work in their holy cities, leave their metaculture. Rising up to the World Synclite from different directions, as it were, they come together at last, but still long before they have reached that world. The world where they meet is called Gridruttva, the white chamber where they devise the overall plan for the ascent of humanity. Their further ascent takes them to planes where their wisdom and power surpass those of demiurges. The Higher Providential Plan, which we can sometimes distinguish in history as the pattern behind the individual plans of the demiurges, is the product of their creative work. They are the World Synclite. While maintaining full clarity of spiritual consciousness, they co-create with the Planetary Logos Himself.

The work on Arimoya in four-dimensional worlds has only just begun; its historical reflection on Earth will constitute the meaning and goal of the coming century. It is for that very purpose that the energy of the Eternal Virgin Mother, energy that is concentrated within one divine

monad, flowed down from transcosmic spheres into the highest planes of Shadanakar. It is also for that purpose that a fabulous temple is being erected in the Heavenly Russia – in order to receive Her whose birth in the four-dimensional worlds is the goal and purpose of the future marriage of the Russian demiurge and the Collective Soul. In historical terms, it is through the manifestation of the Great Feminine Spirit in the Rose of the World that the transformation of the governments of all peoples into a global community will begin. In all that, the Russian Synclite is being helped and will be helped by the Synclites of all the metacultures. In turn, the World Synclite will inherit and continue their work, so as to crown it with the appearance of a global Divine humankind.

There is, however, another sakwala of zatomises in Shadanakar besides the nineteen great ones. These are the zatomises of metacultures whose development was tragically arrested in Enrof. If it becomes clear that the Providential forces of a given metaculture cannot withstand the onslaught of the demonic, its zatomis is transferred to a plane in that other sakwala. Its cultural and, sometimes, state institutions in Enrof dissolve little by little into the cultures surrounding it, its witzraors die, the underworld shrastrs hunger in miserable inactivity and, eventually, die off. But the zatomis continues to develop; its Synclite continues and intensifies its creative work. Souls that have not yet attained a level at which the zatomis of such a metaculture opens its doors to them may complete the necessary stages of growth outside of Enrof or undergo incarnations in other metacultures and countries. But, in the end, they always ascend to their own zatomis. There are also instances when the cultural-historical base in Enrof continues to exist while experiencing gradual decay, and the zatomis maintains an active link with it. In such cases, it is still possible, under favorable circumstances, for the zatomis to be restored to its former sakwala, and its suprapeople to historical life. Something like that is now taking place with Zhunfleya, as I have already mentioned.

It remains for me to list briefly the fifteen zatomis of that second sakwala.

Nanzbata is the zatomis of the Ancient Sudanese metaculture which developed very slowly, barely smoldering under very unfavorable conditions in the Niger Valley, in the vicinity of Lake Chad, and in Cordophan between the ninth and fifth millennia B.C. It collapsed under the centrifugal forces that exhausted it during continuous internecine wars. That first attempt in the history of humanity to unite antagonistic and ethnographically diverse peoples through a common interethnic religion (polytheistic, of course) failed because of the intense demonic influence emanating from the religion's extremely ambivalent pantheon. Archaeological ruins of the culture may still be unearthed. Its emblem is a circle of naked black dancers on an emerald-green background.

Tsen-Tin is the zatomis of the proto-Mongolian metaculture (“proto-Mongolian” in the geographical, not ethnographic, sense). Its people were Asiatic, but both anthropologically and spiritually they were more closely related to the peoples of Gondwana than to those of later Mongolia. Its people settled in northern China and the Amur region in the fourth or third millennium B.C. and were in the process of converting from a nomadic to a settled way of life.

Small cities had already begun to spring up. The culture had a remarkable beginning. It was not a demiurge of the suprapeople at the head of their hierarchy but a powerful demonic being that was to convert and had already begun to convert to the Light. Yet, the being perished at Gagtungr's hands, and the suprapeople were crushed by hordes sweeping over from Central Asia. Its emblem is a winged dragon with its head thrown up to the sun, all awash with the sun's rays.

Pred is the zatomis of the Dravidian metaculture, which is a provisional designation, as it comprised peoples of various ethnic roots, including some closely related to the Sumerians. The cities of Mohenjo-Daro and Harappa belong to the later stages of the metaculture. Its collapse (at the beginning of the second millennium B.C.) resulted from factors both internal (I have no idea of their nature) and external (the invasion of the Aryans). I did not see clearly the emblem of Pred. But I did see a pink pagoda.

Asgard, which is, sometimes, incorrectly referred to by the more popular name Valhalla, is the zatomis of the ancient Germanic metaculture which was crippled by the spread of historical Christianity. Disaster overtook it in the twelfth century A.D. Its emblem is a golden hall in the clouds.

Tokka is the zatomis of the ancient Peruvian (pre-Inca) metaculture, which developed historically in the centuries immediately prior to and after the birth of Christ. There is, perhaps, no reason to bewail the collapse of the culture in Enrof, for the influence of the demonic was very strong in it. (That culture was supposed to have greatly advanced the task of enlightening the animal world, but, historically, it came to deify it and degenerate into widespread cannibalism.) Its emblem depicts the stone statue of a seated puma.

Bon is the zatomis of the ancient Tibetan metaculture, which was destroyed by Buddhism, but elements of it were assimilated by the Mahayana culture. The Bon emblem depicts red and blue bolts of lightning crisscrossing above the orange tent of a king. The blue lightning represents Buddhism and its spirituality; the red represents the pre-Buddhist Tibetan religion, which was tainted to a very great extent by demonism. The tent represents royalty which fell as a result of the meeting of those two powers.

Gauripur is the zatomis of the small Himalayan metaculture, which separated from India too soon, yet had immense potential. It was there that the brightest centers of Buddhism were at one time kindled. There, in the context of the teaching, those metahistorical processes took place that fashioned it into a religion in the full sense of the word – that is, a teaching that was not only moral but transphysical and spiritual as well. The moral aspect of Buddhism was raised in the Himalayas to a height known only in the purest forms of Christianity.

The Himalayan metaculture collapsed under the two-pronged onslaught of state demons: the Turkic witzraors from the north and west, and the witzraors of the Great Mogul Empire from

the south. At present, the metaculture is dying out in Nepal. Its emblem is a crowned mountain peak beneath the constellation Orion.

Yunkif is the zatomis of the Mongolian metaculture, which immediately fell prey to an unusually powerful witzraor. Disaster overtook it in the thirteenth century. Yunkif's emblem is a rolling line of hills, with two flocks, white and red, battling above them.

Yiru is the zatomis of the ancient Australian metaculture which for two thousand years existed in central Australia in total isolation from the rest of humanity. Their society reached the level of a slave state. The metaculture collapsed as the result of the extremely active role played by the demonic elementals – the spirits of deserts and impenetrable thickets. For many centuries, two religions – "right hand" and "left hand," polytheistic and demonic – were locked in struggle within the culture. The latter offered human sacrifices to those same malevolent elementals that were engaged in destroying the metaculture. Toward the end, it was that religion that prevailed, and resistance to the encroachment of the desert and thickets was proclaimed taboo. The culture in Enrof died out from internal desiccation. The most refined of their arts was painting. It was, to a certain extent, reminiscent of Cretan painting but was more distinctive and imaginative. The ruins to be unearthed will not be extensive enough to permit a picture of the civilization to be reconstructed. Its emblem is a cloud above a volcano, representing the suprapeople and its Synclite.

Taltnom is the zatomis of the Tolteko-Aztec metaculture. Its emblem is the face of a hero crowned by the sun.

Kertu is the zatomis of the Yucatan (Mayan) metaculture. Its emblem depicts a blue serpent twined around a golden tree. Not every people has regarded the serpent as a dark symbol. The golden tree represents the spiritual (transphysical) world. The blue serpent symbolizes the suprapeople who, through a spiral-like growth, rise into the spirit.

Intil is the zatomis of the Incan metaculture whose collapse in Enrof, strange as it may seem, saved the world from great peril. (This will be discussed in another part of the book.) Its emblem is a red-clad figure wearing a miter, with arms uplifted to the sun. Red here symbolizes majesty, and the miter – the high priesthood.

Daffam is the zatomis of the metaculture of the Great Lakes Indians. (That culture was specially charged with combating Voglea, the female lunar demon. That accounts for the suprapeople's exceptional chasteness and their rejection of urban-based civilization.) Its emblem is a group of warriors pointing their spears at the crescent of a waning moon.

Lea is the zatomis of the Polynesian metaculture which was doomed by its extreme geographical dispersion. Embers of that metaculture are still smouldering on Hawaii, Tahiti, and other archipelagoes. Its emblem is a golden mountain on an island in a blue sea.

Nikisaka is the zatomis of the Japanese metaculture which was seriously wounded twice – by Buddhism and by Europeanism – and thus has not been able to realize its full potential. Shinto is, in essence, the veneration of Nikisaka as the Japanese Synclite. The goddess Amaterasu, properly understood, is none other than the Navna of Japan. The transfer of Nikisaka to the sakwala of developmentally arrested metacultures in Enrof is now taking place. The Rose of the World will be able to provide real assistance in revitalizing the zatomis: it is still entirely possible for the process to be reversed. Its emblem is a blossoming cherry tree beside a pond.

Egregores in the Middle Planes of Our Planet

I seem to recall, for example, that within Jewish mysticism can be found the concept of the egregor; however, it is difficult for me to judge how closely the term corresponds to the meaning given to it here, if only because of my less than superficial knowledge of Jewish theosophy. In any case, what is meant here by egregors are variomaterial formations that take shape over large collectives from certain emanations of the human psyche. Egregors do not have monads, but they possess a volitional charge of a limited duration and the equivalent of consciousness. Every state, even Luxembourg, has its own egregor. They are essentially static, passive beings. The majority of egregors do not take part in the struggle between the demonic and Providential forces in Shadanakar. There are some, however, that side with the demonic camp.

When egregors disintegrate, their equivalent of consciousness disappears as well, dispersing into space. They do not experience any pain at such times.

To the extent that it is possible to speak of the landscape of those planes, the sakwalas of egregors are characterized by yellowish swirls of space in which the egregors themselves stand out as somewhat denser than their surroundings.

The seven planes that compose that sakwala can be listed in the following order:

Zativ is the region of the egregors of primal tribes which die out as the tribes are assimilated by larger nations or are destroyed physically. The egregors of humanity's oldest cultural-political formations used to abide there, egregors that have by now already dissolved into space.

Zhag is the region of state egregors. In addition, egregors of certain large contemporary social-political organizations, like the Indian National Congress Party, can also be found there.

Foraun is the plane of the egregors of churches. They form from the dark-ether radiations that issue from the mass of humans belonging to some church, radiations released by every person who has not reached the level of sanctity. The radiations arise when a soul's religious feelings become tainted with mundane preoccupations, material concerns, acquisitiveness, negative

emotions – in general, with what the Fathers of the Church termed “worldly cares”. It often happens that egregors act as serious brakes or weights on the ascending path of churches. In time, there will also be in Foraun an egregor of the Rose of the World. It is unavoidable, as the interreligious church of the future will be composed not only of saints but of hundreds of millions of people at different stages of their spiritual growth.

Udgrogr is the plane of egregors of the anti-churches and the power-hungry mass parties of modern times.

One plane, whose name I do not know, is inhabited by egregors generated by the psychic activity of the shrastrs' demonic populace. I also do not know the name of the plane of egregors that form from the psychic activities of the world of daemons – that second, brighter humankind to be briefly discussed below.

The last of the egregor planes is called Tsebrumr. It is as yet empty. In time, there will appear the egregor of the future Anti-Church, the church in which will be done the quasireligious, demonic worshippings of Gagtungr. This will be, at the end of the first eon, the nucleus and foundation of the future satanic humankind.

5. Collective Consciousness

There is another dimension of egregores that we have to take into account. According to Henry T. Laurency's presentation of the esoteric philosophy, the three basic factors of the Being are (Laurency (2004)):

- matter
- motion
- consciousness

These are three inseparable aspects of the same thing, so in fact they in their totality precisely make the multi-faceted Being. The interplay of these aspects occurs as follows: Motion, being an active force, impacts matter (a passive aspect) and thus generates consciousness. This is consistent with the general scheme of dynamical processes outlined by Möbes (1912):

The active (masculine, expansive) principle (י Jod) fertilizes passive (feminine, attractive) element (ה He); from this union, a neutral is born (androgynous, borrowing from above and sending downstream) element (ו Vau). As soon as this scheme is completed, there emerges a family signifying a completed manifestation cycle. This family represents, as it were, an area of inner life surrounded by some fence, in order to show that in external life it operates as an independent self-contained unit.

When we simply acknowledge the presence of the completed cycle יהו, we put after the three letters the fourth one, ה (He) to show that the cycle has ended and the family has formed; hence its designation with the passive letter ה (He) (it *was made*, it *has been worked out*). In this form, the quaternary of the elementary cycle will be symbolized by the Third Great Name of God יהוה [Jod-He-Vau-He].

Laurency further says:

Evolutionary matter develops by combining into collective units (“aggregates”).

[A]ll consciousness is by nature both individual and collective.

Every material aggregate in the cosmos, from an atom to a planetary world, a solar system, or a cosmic world, is ultimately composed of primordial atoms [of matter]. Every aggregate has a collective consciousness.

The collective nature of aggregate or egregoric consciousness is what makes it possible for their members to effectively share thoughts and feelings and think or feel in unison. If these processes stay under the radar, we have the kind of consciousness that is usually called the 'collective unconscious' (Wikipedia (2022c)). By definition, the collective unconscious is invisible to us, but it may manifest through symbols, archetypes, dreams, and transpersonal experiences. Daniil Andreev's mystical experiences (see chapter 4) provide an excellent illustration of that.

The aggregate consciousness is not the only kind of consciousness that is collective. Laurency explains that *all* consciousness is by nature collective. Once we are able to see that, we perceive the Being as a vast cosmic ocean of consciousness and ourselves as waves and groups of waves in this ocean. All waves are different, but inherently they are nothing but water. In this picture of reality, egregores are seen as natural entities rather than peculiar formations fancied by occultists.

6. How to Relate to Egregores

Now that we know something about egregores, the next question is how to go about them. This issue is addressed in the present chapter.

Critical Thinking

If egregores seem mysterious, it is only because we did not pay sufficient attention to them. The first logical step is to name the object of our interest and build a conceptual structure around it (Medin (1989)). This has been already done.

The next step is to see whether this cognitive framework works. Stavish (2018) did a good job doing exactly that, but that is not enough for occult and spiritual seekers who follow the path of self-exploration. He or she has to internalize theoretical knowledge and integrate it into his own personality. Probably, the best prerequisite for accomplishing that is to take a course in critical thinking and work diligently through all of its assignments. Critical thinking is a relatively new academic discipline that aims at effective, error-free thinking:

Critical thinking is the analysis of available facts, evidence, observations, and arguments to form a judgment. The subject is complex; several different definitions exist, which generally include the rational, skeptical, and unbiased analysis or evaluation of factual evidence. Critical thinking is self-directed, self-disciplined, self-monitored, and self-corrective thinking. It presupposes assent to rigorous standards of excellence and mindful command of their use. It entails effective communication and problem-solving abilities as well as a commitment to overcome native egocentrism and sociocentrism. (Wikipedia (2022d))

My favorite is Paul et al. (2012). It covers a lot of ground: the principles of good thinking, logical fallacies, detecting media bias and propaganda, self-understanding, ethical reasoning, strategic thinking, and problem solving and decision making. It would help uncover the truth behind the tricks that groups, organizations, and governments use to deceive and manipulate us.

However, there is a serious problem. It teaches well how to think effectively and correctly, but it completely fails when it tries to instill values. One example is Paul et al.'s support of the so-called universal ethical principles embodied in the United Nations' Universal Declaration of Human Rights (Paul et al. (2012), p. 352-353). These mythical universal values are the product of 20th-century Western liberal imagination having no basis in reality. What's worse, an obvious implication is that those who don't share the idea of these supposed "universal rights" are evil and can be or should be ostracized, sanctioned, bombed, or simply annihilated. Mr. Paul and his associates do not go so far as to say explicitly so, but those in position of power translate the universal rights into the down-to-earth language of a legalized regime and its enforcement by political, military, economic, and other means.

A Pragmatic Approach

Armed with critical thinking skills (minus their flaws), we can now look around to find numerous egregores in which we, unknowingly or deliberately, are involved. Stavish (2018) and Paul et. al. (2012) again would be of good help here.

How shall we relate to them? We cannot simply quit all the egregores we are involved in because we have family and social obligations, have to make living, and so on. Besides, due to the collective nature of human consciousness, there is no way to avoid dealing with egregores. Even if we retreat to a cave in distant mountains, we will carry a load of our past conditioning and retain the subconscious mind filled with memories, repressed thoughts, beliefs, fears, etc.

An occult student has an additional reason not to cut ties with all the egregores. For example, an aspiring Buddhist could buy books and try to learn Tibetan Buddhism from them. It is similar to trying to learn nuclear physics from books without seeing lecture demonstrations or doing labs. But Tibetan Buddhism is much more difficult to learn from books than nuclear physics because many things in it are kept secret or shrouded in mystery or impenetrable symbolism and require special initiations or empowerments that could be granted only to loyal students. Such practices may make it hard to figure out the real worth of spiritual schools before making a commitment.

In the case of many spiritual disciplines, however, the situation these days is not so onerous. Training offerings on the occult/spiritual marketplace are plentiful and one may be able, beginning with elementary training, to advance pretty far before running into the stumbling block of allegiance. By that time one will have a fairly good idea of what he can gain in exchange for his dedication and commitment. This may be called a pragmatic approach.

But the seeker has to keep in mind that, without joining at a certain stage a good occult school or order, he will never see the full truth and, as H.P. Blavatsky says, "will be drowned in an ocean of self-deception and hallucination" and lose his identity. A single wave in the ocean of

consciousness cannot succeed as an isolated entity and is bound to perish. Agni Yoga Society (1931) expresses this truth as follows:

Merging into the waves of the Infinite, we may be compared to flowers torn away by a storm. How shall we find ourselves transfigured in the ocean of the Infinite?

It would be unwise to send out a boat without a rudder. But the Pilot is predestined and the creation of the heart will not be precipitated into the abyss. Like milestones on a luminous path, the Brothers of Humanity, ever alert, are standing on guard, ready to lead the traveler into the chain of ascent.

Hierarchy is not coercion, it is the law of the Universe. It is not a threat, but the call of the heart and a fiery admonition directing toward the General Good.

Thus let us cognize the Hierarchy of Light.

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NOTE: All online items have been retrieved Feb. 16, 2022.

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